# BUDDHIST PHILOSOPHY AND ENVIRONMENTALISM: AN ETHICAL INQUIRY


**BY**

**ABHINAV ANAND**
**(Admission No. 2013DR0098)**


**THESIS**

**SUBMITTED TO**

**INDIAN INSTITUTE OF TECHNOLOGY**

**(INDIAN SCHOOL OF MINES), DHANBAD**

For the award of the degree of

**DOCTOR OF PHILOSOPHY**

**AUGUST, 2017**

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भारतीय प्रौद्योगिकी संस्थान (भारतीय खनि विद्यापीठ),धनबाद
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In my opinion, the thesis is worthy of consideration for the degree of **Doctor of Philosophy** in accordance with the regulations of the Institute.

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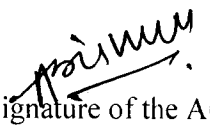

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(Abhinav Anand)

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# List of Abbreviations

## Texts

| | |
|---|---|
| AU. | Aitareya Upaniṣad |
| AV. | Atharva Veda |
| Atth. | Atthasālinī |
| AN. | Aṅguttara Nikāya |
| BU. | Bṛhadāraṇyaka Upaniṣad |
| CU. | Chāndogya Upaniṣad |
| Dhp. | Dhammapada |
| DhpA. | Dhammapadaṭṭhakathā |
| DN. | Dīgha Nikāya |
| DnA. | Dīgha Nikāya Aṭṭhakathā (Sumaṅgala-vilāsinī) |
| Iti. | Itivuttaka |
| J. | Jātaka |
| KU. | Kaṭha Upaniṣad |
| MU. | Muṇḍaka Upaniṣad |
| MN. | Majjhima Nikāya |
| MS | Manusmṛti |
| MnA. | Majjhima Nikāya Aṭṭhakathā (Papañcasudani) |
| RV. | Ṛg Veda |
| SnA | Saṃyutta Nikāya Aṭṭhakathā (Sārattha-ppakāsinī) |
| SN. | Saṃyutta Nikāya |
| Sn. | Suttanipāta |
| Thag. | Theragāthā |

| | |
|---|---|
| Thig. | Therīgāthā |
| UdA. | Udāna Aṭṭhakathā (Paramatthadīpanī) |
| VbhaA. | Vibhangatthakathā (Sammoha vinodanī) |
| Vin. | Vinaya Piṭaka |
| VinA. | Vinaya Piṭaka Aṭṭhakathā (Samantapāsādikā) |
| Vis. | Visuddhimagga |

## Journals

| | |
|---|---|
| AA | Artibus Asiae |
| BCS | Buddhist-Christian Studies |
| BSR | Buddhist Studies Review |
| CB | Contemporary Buddhism: An Interdisciplinary Journal |
| EB | The Eastern Buddhist |
| EE | Environmental Ethics |
| IIJ | Indo-Iranian Journal |
| JAAR | Journal of the American Academy of Religion |
| JAOS | Journal of the American Oriental Society |
| JBE | Journal of Buddhist Ethics |
| JCR | Journal of Contemporary Religion |
| JD | Journal of Dharma |
| JHSSSA | Journal of the Humanities and Social Sciences of Southeast Asia |
| JIP | Journal of Indian Philosophy |
| JIABS | The Journal of the International Association of Buddhist Studies |
| JRE | The Journal of Religious Ethics |
| JRASBI | The Journal of the Royal Asiatic Society of Great Britain and Ireland |

| | |
|---|---|
| JOCBS | Journal of the Oxford Centre for Buddhist Studies |
| HTR | The Harvard Theological Review |
| HA | Human Architecture: Journal of the Sociology of Self-Knowledge |
| MS | Mouumenta Serica: Journal of Oriental Studies |
| PEW | Philosophy East and West |
| TB | Tibetan Bulletin |
| WBR | Western Buddhist Review: A Journal for Buddhist Inquiry |

# Abstract

The thesis investigates the relevance of early Buddhism in resolving the present-day environmental problems. In order to demonstrate the Buddhists solutions to environmental devastation and draw arguments in favour of environmentalism from the early Buddhist perspective, the thesis conducts a philosophical and logical examination of selected early Buddhist Pāli texts, their metaphysical and ethical concepts, and *Theravāda* tradition. The thorough survey of texts, concepts, and traditions enjoins the early Buddhist elements are supportive and noteworthy to environmental values. Nevertheless, the early Buddhism has an environmental philosophy of a sustenance thesis, which covers nature, humans, animals and the ecosystem as an interconnected system. And the principle of *paṭiccasamuppāda* and *kamma* justifies interconnectedness within all forms of life that motivates a harmonious and peaceful co-existence with others. Moreover, harming any living beings directly or indirectly contribute to harming one's own self. On the other hand, one needs to act compassionately towards all beings, because they are continuous with humans or vice versa. All beings are in a way relatives to in the past; hence should not harm one another. All beings should be regarded as member of one's own family.

The early Buddhist texts, their concepts, and *Theravāda* tradition contain a sound ecological sensibility; more specifically, the nature-human relationship. The Buddhist way of life for the *nibbāna* implicitly includes environmentalism. For instance, the *dasa-sikkhāpada* gives a guideline of virtuous way of living that brings merit and makes Buddhists to act compassionately. The practice of *sikkhāpada* contains an ascetic model of environmentalism; that implicitly promotes non-destructive human nature towards the natural environment. Moreover, the *dasa-sikkhāpada* reveals Buddhism is proactive rather than a reactive towards environmental problems. The early Buddhist elements instead of turning Buddhists into active environmentalists strive to build and strengthen the compassionate relationship among all sentient beings that naturally paves the way for ecological sustainability at large.

# Chapter 1

# Introduction

> "We are at the dawn of an age in which extreme political concepts and dogmas may cease to dominate human affairs. We must use this historic opportunity to replace them by universal human and spiritual values and ensure that these values become the fiber of the global family which is emerging. It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members and to preserve and tend to the environment in which we all live."
>
> (Tenzin Gyatso, 14th Dalai Lama)[1]

## 1.1. Motivation

What can Buddhism tell us about the nature-human relationship? Do the early Buddhist texts, with their concepts of selflessness, mindfulness, *ariyoaṭṭhaṅgikomaggo*, *saṃsāra*, *aniccā*, *paṭiccasamuppāda*, *sikkhāpada*, and the "way of life for *nibbāna*" affirm an alternative approach to environmentalism? Would the early Buddhist resources inspire Buddhists to become active environmentalists? Pondering over such questions, the thesis investigates the relevance of *Theravāda* Buddhism in the context of present environmental problems. The thesis investigates as to how the early Buddhist elements contain a response to the present environmental devastation. Present day environmental problems are *dukkha* for all sentient beings at alarming proportions, and the thesis suggests that the early Buddhist elements implicitly include environmentalism. The

[1] Tenzin Gyatso, "Human Rights and Universal Responsibilities," in Sidney Piburn (ed.) *The Dalai Lama, A Policy of Kindness*: *An Anthology of Writings by and about the Dalai Lama*, Delhi: Motilal Banarsidass, 1990, 104.

Early Buddhist texts, concepts and traditions inherently suggest a deep-rooted sense of environmentalism. Nevertheless, the Buddhist resources offer a green practice path that can be successfully applied as an overarching term for the ecological sustainability.

Present day environmental problems such as global warming, pollution, land degradation, loss of biodiversity, rising sea-levels, and climatic changes (just to name a few) are the result of the human desire for comfort and luxurious lifestyles. Thus, it is said, what we are facing is not merely an environmental crisis, but it is a multidimensional crisis that has social, political, economic, moral as well as spiritual overtones. Moreover, the Buddhists do not blame inferior technological development or poor conservation methods as the cause of an environmental devastation, but human unethical behaviour and attitudes.[2] Human beings are responsible for the deterioration of the natural resources as well as their own well-being. For instance, 'Green Revolution' was implemented in the developing countries like Mexico, Philippines and India to increase the food production. Moreover, it successfully helped the countries to recover from famine and they became food exporters by using the high yielding varieties of seeds, chemical fertilizers, pesticides and mechanisation of agriculture methods. Though it increased the food production, it caused immense problems to other living beings and environment, i.e., greenhouse effect also brought with it a huge atmospheric pollution, destruction of soil fertility, micronutrient deficiency, soil toxicity, water logging, desertification, genetic erosion and so forth. These multidimensional problems in turn increased sufferings in terms of health hazards such as malaria, asthma, cancer and so forth. To meet the immediate and short term desired ends, humans exploited natural resources. Moreover, humans in the process of making lives easier created (and are creating) several other problems. Such human arrogant behaviour is largely due to the false belief of their physical and mental superiority that they may control the natural environment; more specifically, nature is for the sake human pleasure.

Human dominant and controlling nature and arrogant behaviour is due to their greed (*lobha*), aggression or hatred (*dosa*), and the egocentric delusion (*moha*). *Lobha* is

[2] Pragati Sahni, *Environmental ethics in early Buddhism: A Virtues Approach*, Ph.D Thesis, University of London, 2004, 13; Cited in Damien Keown, "Buddhism and Ecology: A Virtue Ethics Approach," *CB* 8(2), 2007, 101.

greed towards that which does not belong to the self, a lacking concern for the other, for future generation. *Dosa* refers to those thoughts that destroy happiness or wealth of others. It refers to the lack of love, empathy and cares for others, and *Moha* is that which deludes one's mind. These three are *akusalamūla*-s (roots of unskillful), also known as the three poisons.[3] These three emotions are roots of all evil acts; these poisons are the principle roots from which all unwholesome and harmful actions spring. At the simplest level, the Buddhists believe that if we activate any one of the *akusalamūla*-s, conditions of suffering will arise that adversely affect the doer as well as the receiver. In short, human nature rooted with *akusalamūla*-s generates violence against nature, self and all other sentient beings. Moreover, this leads one to act harmfully towards oneself, others and yields nothing but anguish.[4]

Human greed, hatred and delusion lead one's mind to act in such a way that they become vulnerable not only for themselves, but for others as well. Ultimately their actions spread anguish all around. Moreover, these three are recorded as the fundamental flaws of character such as fire, torrent and snare in the *Dhammapada*,[5] which incline one's mind towards destructive nature. In this sense, if nature becomes the object of one's greed, envy and aggression a nonviolent attitude towards other is not possible. Thus, the Buddhist argues that the environmental problems are the result of human psychological and moral degradation. In short, most of the environmental problems are directly associated with human unskillful behaviour. Human moral degradation and environmental deterioration are mutually interdependent. The interconnectedness of human behaviour and natural phenomena can be seen throughout the early Buddhist texts, concepts and traditions.

A comprehensive analysis of the interdependence between human moral degradation and environmental deterioration is recorded in the *Aggañña Sutta*[6] of the *Dīgha Nikāya*. According to the *Sutta*, the *akusalamūla*-s generates moral degradation that adversely impacts the society and the natural environment. For instance, it is

[3] Conversely the good ones are the *alobha* (greedlessness), *adosa* (hatelessness), and *amoha* (undeludedness) are roots of *kusala* (skillful) motivation, which may be expressed more positively as generosity, loving-kindness, and wisdom.
[4] MN. I. 415-416.
[5] Dhp. XVIII: 17.
[6] DN. III. 80-98.

recorded in the *Sutta* that the evolution of the world is because of human craving. According to the *Sutta*, when the world was constructed (*lokosaṃvaṭṭati*) beings were self-luminous (*sayaṃpabhā*), moving through the air (*antalikkhacarā*). At that time, the earth was dark (*andhakāro*) and covered with a mass of water (*ekodakībhūtaṃ*). There were no moon and sun (*candimasūriyā*), day and night (*rattindivā*), years and seasons (*utusaṃvaccharā*), male and female (*itthipumā*). Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. Then others While acting in such way, craving arose in them, and the result of this was that their self-luminance disappeared and the moon and the sun appeared, night and day were distinguished, months and fortnights appeared and so the year and its seasons. To that extent the world re-evolved.[7] For the very long time, the earth appeared as the subtle and beautiful until greed entered within humans and the earth became less ethereal.

Human beings out of craving developed 'To Have' nature causing suffering and destruction for the natural environment. Thus, we need a moral revolution to transform human behaviour from 'To have' to 'To be' for a healthy environment. For the welfare of all sentient beings we need to be with the principle, 'More Being': being with the natural environment rather than have the nature. We need to change our behaviour and lifestyles for the well-being of future generation as well as for the fitness of natural environment.

> "Overcoming entanglement in detrimental states of mind and attaining a non-material flourishing—as Thai Buddhist Sulak Sivaraksa puts it, moving in the direction of "more being" rather than "more having"—centers on restraining oneself from performing external actions based on deleterious mental states while internally purifying the mind of those states by cultivating the "wholesome" mental states that are the opposites: in the case of the three poisons, generosity, loving-kindness, and wisdom."[8]

Moreover, to continue living as a species and achieve a sustainable society in which all may get unpolluted air for breathing, clean and fresh water for drinking, unprocessed foods for eating and so forth, we must re-establish our spiritual connections

[7] DN. III. 85-86.
[8] Christopher Ives, "Resources for Buddhist Environmental Ethics." *JBE* 20, 2013, 547.

with nature and protect the biodiversity on which we all are dependent for medicine, food, cloths and so forth.

Nature-human orientation in Buddhism comes from its deep links with spirituality, which suggests interconnectedness of all life. The interdependence of all beings in a network of relationship may be referred as a biotic community. And the principle of *paṭiccasamuppāda* justifies interconnectedness within all forms of life. Thus, it is said that Buddhism has an environmental philosophy of a sustenance thesis, which covers nature, humans, animals and the ecosystem as an interconnected system.

The term *paṭiccasamuppāda* is translated as dependent origination in English, but generally it is understood in the eco-Buddhist discourses as "interdependence" as well.[9] According to the principle of *paṭiccasamuppāda*, all phenomena are impermanent and are subject to change. All entities are interrelated and everything is substantial in every relationship. Thus, there is no separate individual selfless self to be actualised. The individual and his world are interdependent and mutually conditioning the self and society "inter-are."[10] "We live of mutual causality in which everything ultimately touches and everything else, with nothing at all existing autonomously and all standing aloof from change."[11] An awareness of interdependence leads one to restrain from the destruction of life and helps to develop compassion and loving-kindness to all sentient beings. The Buddhist principle of *paṭiccasamuppāda* leads to the virtuous practices such as compassion, non-violence, loving kindness, and friendly attitude to one another. Moreover, it is also said that the mindfulness of inter-are can help us to survive and to thrive both as an individual and earthly beings.

On the other hand, according to Buddhism, on a personal level the problem arises when we experience an individual sense of permanent self. Eventually, we start distinguishing between self and other. Egoism inevitably leads to attachment, ignorance and suffering. Thus, an awareness of the fact that everything is subject to constant

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[9] Seth D Clippard, "The Lorax Wears Saffron: Toward a Buddhist Environmentalism," *JBE* 18, 2011, 218.
[10] Thich Nhat Hanh, "The Sun of My Heart," in Stephanie Kaze (ed.) *Dharma Rain: Sources of Buddhist Environmentalism*, 83-91, Boston: Shambhala, Distributed by Random House, 2000.
[11] Alice A. Keefe, "Visions of Interconnectedness in Engaged Buddhism and Feminist Theology," *BCS* 17, 1997, 63.

change or law of causality promotes virtuous way of life, a non-dual understanding between humans and nature, etc.

In order to explain *paṭiccasamuppāda*, the Buddha advocates three cardinal principles, i.e., *anicca*, *dukkha* and *anattā*, also known as *Ti-lakkhaṇa*-s. These are the three universal characteristics of all existing things of the phenomenal world, which reveal that there is nothing divine, permanent and unchanging. Thus, there is no difference between humans and non-humans in the light of their characteristics. Humans are not separate beings and according to three characteristics of phenomena, natural resources are not instrumental for humans. All animals, plants, material entities are the same (not literally) and this extends to their state of being as per the non-dual ecological worldview.

The realism of nonduality and the notion of interdependence reveals the moral dimension of life. Knowing the universal characteristics of phenomena and interdependence motivates an agent to act in accordance to the natural law. Moreover, the Buddhist theory of *paṭiccasamuppāda* advocates a holistic way of reality that affirms one should act without any attachment for the attainments of the highest spiritual goal and the well-being of society. In this sense, the Buddhist ethical behaviour is based upon the natural law of conditionality; more specifically, Buddhist theory of *paṭiccasamuppāda*. The concept of *kamma* practically embodies with the principle of *paṭiccasamuppāda* and this is the root context for understanding the interdependence between action and its consequences.

All actions have consequences, and that result decides one's future existence in this very life, or in the next rebirth, or on some subsequent rebirths. The significant feature of the Buddhist principle of *kamma* is its capacity to produce consequences, called *vipāka* (ripening) or *phala* (fruits), and the effects are provided by the law of nature, instead of being decided by the rewarder or punisher. The Buddha refutes the role of punisher or rewarder in consequences of deeds. He precisely affirms that your *kamma* is what you do, not what is done to you. All individuals are the architects of their destiny. Thus, human actions in the form of thoughts, speeches, and deeds sow seed, which gestate for a short or a long period of time. Those who engage in a bad physical, mental, and vocal action, they reborn in the lower states of existence and if

their consequences ripen in the human world that brings them pain and misfortune. Whereas, those who engage themselves in good actions reborn in the higher states of existence and if their consequences ripen in the human world they enjoy pleasure and good fortune. A good act will frequently lead to pleasing results and an evil act to unpleasant ones. Thus, those who engage in negatively motivated acts reap negative consequences in this life or in a future life; whereas, those who positively motivate bring pleasant consequences. Understanding of the interdependence between action and its consequences leads one to act meritoriously, practise only those deeds which bring happiness to self as well as to their surroundings. Thus, the Buddhists believe that skillful human activity can have a significant bearing on the goal of spiritual happiness as well as of environmental protection. In short, the theory of *kamma* affirms commendable environmentalism in two senses: (i) it precisely affirms taking responsibility for one's own actions. By this concept, human suffering, including environmental problems are created by humans themselves; therefore, the only commendable solution that would change our behaviour, radically and globally, on every level. (ii) Consequences determine one's possible future. Indeed, the practice of morality helps one to accumulate the merits that both support his present life and ensure happiness and prosperity for his next birth which would implicitly include environmentalism.

Although the Buddhist principle of *paṭiccasamuppāda* and law of *kamma* motivate an agent to act virtuously; however, in reality it affirms a human-centered philosophy that is anthropocentric. Buddha began his teachings with the existential problem of human suffering (*dukkha*), caused by desire (*taṇhā*). He also taught that by following the eightfold path (*aaṭṭhaṅgika magga*) one might remove their desire as well as suffering. With this phenomenology of *dukkha*, *samudaya* (origin), *nirodha* (cessation) and *nirodha-gāminipaṭipadā* (way to remove) the Buddha preached a worldview, which precisely talks about the attainment of *nibbāna*. Moreover, the attainment of *nibbāna* is only possible during a human birth. The early Buddhist teachings are focused on the man and his escape from the suffering; therefore, it is

stated that Buddhism affirms an anthropocentric worldview rather than biocentric. However, it is a weak anthropocentrism rather than a strong anthropocentrism.[12]

Buddhism emphasises the importance of human life, but it specifically talks about the welfare of all suffering beings. Although environmentalism was neither the means nor the goal of the early Buddhist elements, natural resources were revered and nurtured by Buddhists from the beginning. The Buddhist path to liberation includes an active element of morality whose practice has beneficial effects on others, which reveals that Buddhism is weak anthropocentric. Buddhism does not directly affirm conservation oriented model as well as anthropocentric environmental ethics; however, it talks about the conservation of nature and a weak-anthropocentric philosophy of nature. Moreover, the practice of living a virtuous life and along with it the protection of oneself and others are constant themes in the Pāli Canon. The text *Theragāthā* contains some passages which say that the trees or forests are the most favourable settings for an ascetic. For instance, it is said by a senior monk, "[F]orest lodgings, secluded, with little noise, fit for a sage to resort to; this is fitting for ascetic practices."[13] According to the text, the forest is an overwhelmingly positive setting for those who wish to attain the religious goal: sixty-three of the sixty-nine references consider forests or trees as the positive setting. There are at least fifteen senior monks who describe themselves as liberated beings, are situated in the forest or near trees during or subsequent to their attainment.[14] Nevertheless, early Buddhist texts advocate a harmonious way of life with fellow beings.

There are at least two strong reasons that advocate how Buddhism promotes a weak anthropocentric: (i) the Buddha rejected the theory of eternalism and annihilationism by giving a new alternative model of seeing things that leads to an agent moral responsibility; and, (ii) the early Buddhist texts refute the concept of God as the omnipotent and omniscient creator of the world, and clearly stated that God cannot be

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[12] Strong anthropocentrism affirms intrinsic value for humans alone, valuing non-human elements of the natural world instrumentally. Weak anthropocentrism somewhat endorses intrinsic value for non-human natural entities, but assigns substantially greater intrinsic, rather than merely instrumental value to humans. Daniel Capper, "Learning Love from a Tiger: Approaches to Nature in an American Buddhist Monastery," *JCR* 30(1), 2015, 68.

[13] Thag. 592.

[14] Kathryn R. Blackstone, *Women in the Footsteps of the Buddha: Struggle for Liberation in the Therīgāthā*, Delhi: Motilal Banarsidass, 2000, 43.

responsible for the state of the world. An individual is responsible for the consequences. The notions of continuity, retribution, and the merit of actions motivate an agent to engage in skillful acts that eventually contribute to another's welfare. For instance, a Buddhist scholar Thich N Hanh has put a question that asks "[h]ow should we deal with Nature?' We should deal with nature the way we should deal with ourselves! We should not harm ourselves; we should not harm nature . . . Human beings and nature are inseparable."[15]

To have a harmonious way of life with all fellow beings, the Buddha taught some essential moral precepts such as the *Sikkhāpada*: the ten training precepts for both householders and monks. Buddhist precepts are protectors to help one live a good, peaceful, and loving life. An awakened person or advanced practitioner does not become so "good" that he or she would easily resists unethical behaviour. Rather, for such a person, ethical behaviour is effortless and spontaneous. Thus, acting ethically is a way to facilitate awakening.[16] In this sense, early Buddhism gives a list of virtuous actions consisting right conduct.

The tenfold of *sikkhāpada* is a psycho-ethical discipline that highlights to refrain from performing certain actions. It helps to stop the physical and vocal misdeeds, controls the senses, and helps to experience the happiness of being blameless. For instance, the very first *sikkhāpada*, *pāṇātipātā veramaṇī* restrains one from intentional destroying,[17] causing to be destroyed, or sanctioning the destruction of all beings (including animals and plants). In the minimalistic sense, it affirms to restrain from the destruction of life, but in a deeper sense, the precept refers to the rejection of violence and to be the cultivation of the positive values of compassion and loving-kindness to all beings. Early Buddhism enjoins not complete pacifism, but an absence of violence towards all sentient beings irrespective of their size. Indeed, the non-destruction of life refers to the rejection of violence and the cultivation of love and compassion. This paved the way for their unique model of environmental conservation, which can be

[15] Cited in Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Value, Issues*, Cambridge: Cambridge University Press, 2000, 151.
[16] William L. Mikulas, "Ethics in Buddhist Training," *Mindfulness* 6(1), 2015, 14-16.
[17] Not only intentional but also the unintentional human actions affect or harm the life of sentient beings. For example, in Thailand people release captured birds as a positive act; meanwhile, this encourages people to catch birds for making money, which in turn harm them. Peter Harvey, "Avoiding Unintended Harm to the Environment and the Buddhist Ethic of Intention," *JBE* 14, 2007, 1-34.

considered more proactive than reactive. The successful maintenance and sustenance of monastic rules pave the way towards protection of natural phenomena.

The second *sikkhāpada* is injunction against taking a thing which is not given by the owner. It is an injunction against any form of thieving behaviour and dishonest dealings. The practice of the second precept affirms that instead of stealing one should have the attitude of giving back to the nature. The third *sikkhāpada* advises one to not to engage in any sexual misconduct; abstinence from the exploitation of another body by cheating, for one's sensual pleasures. Instead of exploitation, the third precepts seek to honor the body, including a natural body that is the ecosystem. The training of honoring the body leads to the control over senses as well as the recognition of the natural body. The fourth *sikkhāpada* suggests one to undertake upon oneself a refrainment of incorrect speech, intentional lying and to cultivate a practice of truthfulness. The opposite of false speech is a speech that promotes universal friendship, kindness, compassion, harmony and so forth, through which one may be able to win trust and affection of others. In the minimalistic sense, the fourth precept speaks about to a right and honest livelihood. One should not engage in the wrong means in order to earn his/her livelihood. Living styles based on falsehood has a direct impact on the environment. For example, most of the chemical companies publicise environmental sensitivity, but in the reality, they dump toxic waste into the rivers and other water bodies, polluting the natural environment, putting human and other lives at risk. Nowadays, 'Green-washing' has become a common lie undertaken by industries and energy-producing companies. Most industries claim that their aims and policies are eco-friendly. But in reality they consume natural resources at high rates of extensive production and profit making. Lip services to preservation are useless unless they are followed by the corresponding action. On the other hand, cultivating a restraint from falsehood helps human beings to respect each other, as well as all other sentient beings, and nature. The fifth *sikkhāpada* restrains and prohibits one from the use of any intoxicants which cause carelessness or an imbalanced state of mind. The positive side of the fifth precept is mindfulness, the presence of mind, and awareness. Out of greed and carelessness, human beings pollute the natural environment and harm sentient lives. A practice of this precept would help to develop consciousness and would help to establish a virtuous life for the well-being of all. There are five more precepts in

addition to the first five, together known as *Dasa-Sikkhāpada*: do not eat at forbidden time, do not indulge in music, dance and entertainment, do not wear garlands, perfumes, and other cosmetics, abstinence from using a high and lofty bed, and abstaining from acceptance of gold and silver. While the first five precepts are obligatory for every Buddhists throughout his/her life, the additional five precepts are voluntary amongst those who devote themselves to the monkish "way of life". Most of the virtues of renunciants are virtues of austerity and penance. They are specifically meant for withdrawing the mind from the attractions of the world so that it could be directed towards the attainment of the spiritual goal, the *nibbāna*. In short, last five precepts affirm the non-attachment with the worldly objects to be a paramount and essential ethical virtue. Those who follow the ascetic values such as truth, non-stealing, non-possession, celibacy, and nonviolence, serve as role models in limiting the consumption and reducing the burden on ecosystem.

More precisely, the practice of these ten moral precepts was given 2600 years ago to overcome *dukkha* with the aid of moral behaviour and meditative practices that could open a path of green practice for the welfare of all beings in nature. When one refrains from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at the forbidden time, accepting gold and silver and so forth, he/she positively promotes the welfare of all. The practice of *dhamma*-s for spiritual perfection implicitly includes environmentalism, which shows that the Buddha's *dhamma* and the Buddhists way of life are more proactive rather than reactive. For instance, instead of protecting the trees and animals from poachers, the Buddhists went on to teach abstinence form the being violent towards animals and other sentient beings. Of course, their refraining from harming and killing of sentient beings are for their own spiritual perfection; however, that implicitly includes preservation of animals and other sentient beings. Therefore, the *dasa-sikkhāpada* instead of turning Buddhists into an active environmentalist strive to build and strengthen the compassionate relationship among all sentient beings.

### 1.2. Scope and Methodology of the Study

For the past five decades the academicians, Buddhists, spiritual leaders and environmentalists have been investigating Buddhism to highlight the possibility of an environmentalism. Their literature reveals that the early Buddhism contains a number of

elements through which an alternative approach to environmentalism could be constructed. Recent scholarship, however, has both nuanced and challenged what has been characterised by them. Thus, in order to reconstruct an argument in favour of environmentalism from the early Buddhist perspective, the thesis conducts a philosophical analysis of selected early Buddhist Pāli texts, their concepts and tradition. The thesis also critically examines few secondary literature to determine the shape and scope of an environmentalism within the early Buddhist's contents.

To take a closer look of early Buddhist worldviews of ethics and nature, we shall be referring to the Pāli three baskets (*Ti-piṭaka*-s) consisting of the *Sutta*, *Vinaya* and *Abhidhamma Piṭaka*-s.[18] More precisely, we shall concentrate for the most part on the first four *Nikāya*-s, i.e., *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṃyutta Nikāya* and *Aṅguttara Nikāya*. We have also opted four texts from the fifth *Nikāya*-s, i.e., *Dhammapada*, *Suttanipāta*, *Theragāthā* and *Therīgāthā* of the *Sutta Piṭaka*. Selected texts of the *Sutta Piṭaka* (not only) advocates the most fundamental and foundational doctrines of the early Buddhism on which our research has been based. We shall also refer second and third baskets, i.e., *Vinaya* and *Abhidhamma Piṭaka*-s to enrich monastic and philosophical elements of early Buddhism respectively. Apart from these, we shall be referring some of the non-canonical and commentarial literature such as *Visuddhimagga*, *Samantapāsādikā*, *Sārattha-ppakāsinī*, *Papañcasudani*, and *Sumaṅgala-vilāsinī*. Literature survey of these texts reveals that the early Buddhist elements can precisely open a path to environmentalism.

Emerging concern for Buddhism and environment is turned as conceptual resources for a new ecological ethics. Thus, scholars have started referring new terms such as 'green Buddhism', 'eco-Buddhism' for Buddhist environmental ethics. Buddhists, researchers, religious leaders and environmentalists have begun an

[18] The *Sutta Piṭaka* contains religious doctrines and philosophical principles based on psychological ethics, and it comprises of *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṃyutta Nikāya*, *Aṅguttara Nikāya* and *Khuddaka Nikāya*. The last *Nikāya*, i.e., *Khuddaka Nikāya* consisting of fifteen individual texts, i.e., *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Sutta Nipāta*, *Vimāna Vatthu*, *Peta Vatthu*, *Theragāthā*, *Therīgāthā*, *Jātaka*, *Niddesa*, *Paṭisambhidāmagga*, *Apadāna*, *Buddhavaṃsa* and *Cariyāpiṭaka*. The *Vinaya Piṭaka* mainly deals with rules and regulations of the *Bhikkhu* and *Bhikkhunī-Saṅgha* consisting of *Pārājika*, *Pācittiya*, *Mahāvagga*, *Cūḷavagga* and *Parivāra*. And the *Abhidhamma Piṭaka*, recognised as the higher doctrine of the Buddha, expounds the quintessence of his profound teachings, and it comprises of seven texts, i.e., *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggala Paññatti*, *Katthāvatthu*, *Yamaka* and *Paṭṭhāna*.

investigation of Buddhist texts, concepts and traditional practices to see how their elements are relevant for environmentalism. Moreover, from the beginning of this movement, they found Buddhism as supportive and noteworthy to environmental values. For instance, in the early 1970's, Ernst Friedrich "Fritz" Schumacher advocates Buddhists lifestyle of simplicity, nonviolence, and moderate consumption revealing their compassionate attitude towards other. Concerning these Buddhist virtuous practices, he states that "[T]he teaching of the Buddha . . . enjoins a reverent and nonviolent attitude not only to all sentient beings but also with great emphasis, to trees."[19] Schumacher points out that Buddhism is not an anthropocentric religion (however, he is also not suggesting Buddhism to be biocentric). Reverent and nonviolent attitude towards trees are constant themes of the early Buddhist Pāli literature. For instance, the *Pācittiya* eleven explicitly affirms that the injury of *bhūtagāma* (living plants/home of a being) was prohibited and monks of Āḷavi were dismissed from the *Saṅgha* for the cutting trees.[20]

Even though from the early 1970's, a curiosity began in the specific direction to understand Buddhist environmentalism; however, it is in past three decades that a considerable quantity of research is being dedicated to the subject. In the beginning, Lambert Schmithausen[21] contributes the significant works in this field. He does a critical evaluation of the early Buddhist teachings and ecological ethics, and claims that Buddhism does not contain a defined environmental ethics. However, the well-being of nature could be guaranteed through developing human disciplines such as compassion and mindfulness. Thus, he is called as an "[O]ptimistic about the possibility of an authentic Buddhist response to environmental problems"[22] by Ian Harris. Moreover, his works according to Pragati Sahni, have prepared the ground for the acceptance of

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[19] Ernst Friedrich Schumacher, *Small is Beautiful: A Study of Economics as if People Mattered*, London, New York, Hagerstown, San Francisco: Perennial Library, Harper and Row Publisher, 1975 [1973], 60.
[20] Vin. IV. 33.
[21] Lambert Schmithausen, *The Problem of the Sentience of Plants in Earliest Buddhism*, Tokyo: The International Institute for Buddhist Studies, 1991a; *Buddhism and Nature: The Lecture delivered on the Occasion of the EXPO 1990: An Enlarged Version with Notes*, Tokyo: The International Institute for Buddhist Studies 1991b; "The Early Buddhist Tradition and Ecological Ethics," *JBE* 4, 1997, 1-74; *Plants in Early Buddhism and the Far Eastern Idea of the Buddha-Nature of Grasses and Trees*, Lumbini: Lumbini International Research Institute 2009.
[22] Ian Harris, "Causation and 'Telos': The Problem of Buddhist Environmental Ethics," *JBE* 1, 1994, 45-59.

environmentalism in Buddhism as a logical possibility.[23] Alan Sponberg has recorded a similar optimistic worldview about Buddhist environmental ethics. According to him, Buddhism has reason to formulate an environmental ethics per se: "[T]here is much within traditional Buddhist ethics that does indeed speak to [of] the ethical aspects of the environmental crisis confronting us today."[24] According to him, the seeds of Buddhist environmentalism are contained in the doctrine of no-self.[25] In the similar vein, a positive and an optimistic worldview towards Buddhist environmentalism is recorded by David Kalupahana in his essay entitled "Towards a Middle Path of Survival". He takes an active stand by saying that "[H]uman beings were a part of nature. Like everything else in the teaching and dramatic richness of nature, he is dependently arisen or casually conditioned. He comes into being depending upon various conditions, contributing his share to the drama, and makes his exit. He is part of nature, that is, in a constant process of becoming, evolution and dissolution."[26] Padmasiri *de* Silva, while consulting early Buddhist texts, argues that the Buddhist philosophy and ethics advocate a particular way of perceiving and interacting with the nature. He goes on to say that, Buddhist philosophy and ethical values are naturalistically grounded; thus, affirming the necessary harmony of humans with the natural world.[27] Peter Harvey includes a comprehensive analysis of eco-Buddhism and the optimistic position of environmental awareness within Buddhist countries.[28] He recently has examined the Buddhist ethically supportive account of environmental concerns, and has drawn that "Buddhist considerations urge not only that we should not deliberately harm any living being, but that we should also look after the biosphere-home that we share with other beings, by using our knowledge of unintended effects of our actions to modify our behaviour, and that we should act positively to benefit others

[23] Pragati Sahni, *Environmental Ethics in Buddhism: A Virtue Approach*, London: Routledge, 2008, 21.
[24] Alan Sponberg, "Green Buddhism and the Hierarchy of Compassion," in Mary Evelyn Tucker and Duncan Ryūken Williams (eds.) *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, 351-376, Cambridge: Harvard University Press, 1998.
[25] Alan Sponberg, "The Buddhist Conception of an Ecological Self," *WBR* 2, 1997, http://www.westernbuddhistreview.com/vol2/index.html, (viewed on May 19, 2017).
[26] David J. Kalupahana, "Toward a Middle Path of Survival," in J. Baird Callicott, and Roger T. Ames (eds.) *Nature in Asian Traditions of Thought: Essays in Environmental Philosophy*, 247-256, Albany: State University of New York Press, 1989.
[27] Padmasiri *de* Silva, *Environmental Philosophy and Ethics in Buddhism*, London: Palgrave Macmillan, 1998.
[28] Harvey, *An Introduction to Buddhist Ethics*,150-186.

beings, human and non-human, and enhance their supportive environment."[29] In the similar vein, Sulak Sivaraksa has reported that Buddhism teaches us the process of healing our self that must go hand in hand with making our planet a more livable home for generations to come. Moreover, according to him, these make Buddhism relevant for the twenty-first century, because it offers maximal solutions to present numerous problems.[30] According to Damien Keown, Buddhist virtues of compassion, neutrality, kindness and so forth provide a basis for a Buddhist environmental ethics.[31] Pragati Sahni in her book and recent publications has reported similar sentiments.[32]

Above cited works draw an optimistic worldview about Buddhist environmentalism, which has been both nuanced and challenged by number of scholars in the last two decades. But, some of them are sceptical and argue that there are no scopes of an environmental ethics within Buddhist circumstances. According to them, Buddhism is anthropocentric rather than biocentric and Buddhist elements do not provide any ground for ecologically sounder perspective. For instance, Ian Harris reported that "[T]he dysteleology deeply rooted within Buddhism that is the essential problem for any future Buddhist environmental ethic".[33] Or in another place he states that "Buddhism can contribute significant resources for the development of a global ecological ethic, but it is not, in essence, an ecological religion."[34] Moreover, methodologically, Buddhism is unable to sustain an environmental ethics. Paul Waldau suggests that Buddhist texts lack a naturalistic content.[35] There are others who claim that Buddhism has not been suggesting any environmental values. They go on to argue that the early Buddhist elements are for the sake of an agent's own well-being; more precisely, Buddhist ideals are for the well-being of humans rather than for non-humans.

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[29] Peter Harvey, "Avoiding Unintended Harm to the Environment and the Buddhist Ethic of Intention,"
[30] Sulak Sivaraksa, "Ecological Suffering: From a Buddhist Perspective," *BCS* 34, 2014, 147–153.
[31] Damien Keown, "Buddhism and Ecology: A Virtue Ethics Approach," *CB* 8(2), 2007, 97-112.
[32] Pragati Sahni, *Environmental Ethics in Early Buddhism: A Virtues Approach*, Ph.D. Thesis, University of London, 2004; *Environmental Ethics in Buddhism: A Virtues Approach*, London: Routledge, 2008; "Environmental Ethics in the Buddhist Jātaka Stories," *Religions/Adyan: A Journal Published by the DICID*, 2012, 137-153; "In Search of an Environmental Ethics in Early Buddhism," in King-Tak Ip (ed.) *Environmental Ethics: Intercultural Perspectives*, 115-132, Amsterdam and New York: Rodopi, 2009.
[33] Harris, "Causation and 'Telos': The Problem of Buddhist Environmental Ethics," 45-59.
[34] Ian Harris, "'A Vast Unsupervised Recycling Plant': Animals and the Buddhist Cosmos," in Paul Waldau and Kimberley C Patton (eds.) *A Communion of Subjects: Animals in Religion, Science, and Ethics*, 207–217, New York: Columbia University Press, 2006.
[35] Paul Waldau, "Buddhism and Animal Rights," in Damien Keown (ed.) *Contemporary Buddhist Ethics*, 81-112, Surrey: Curzon Press, 2000.

Above cited literature raises the fundamental, moral, and metaphysical questions about the relationship between human and nature. Which kind of beings are human beings and what life should they live? What is the proper place of the human in the world of nature and what is the kind of world in which a human might flourish? However, most of them are critical about the possibility of environmental ethics from the early Buddhist theory of *Paṭiccasamuppāda*, and none of the writings have attempted to investigate the teaching of *Dasa-Sikkhāpada*. For instance, Schmithausen claims that he fails to see how the causal nexus of the twelve-member formula of *paṭiccasamuppāda* could provide a basis for ecological ethics. According to him, the Buddhist principle of *paṭiccasamuppāda* is concerned, at least originally, with the destiny of individual beings and this analysis of the presuppositions of personal bondage and liberation does not necessarily entail an ecological ethics based on an intrinsic value of the natural diversity and beauty.[36] He further goes on to say that the Buddhist values of non-killing, loving-kindness, sympathy, and compassion do have some environmental consequences. While these Buddhist values have ecological significance, he is not suggesting any set of Buddhist precepts. On the other hand, the Buddhist values he has been suggesting may be covered within the first precept or very first *sikkhāpada*; more precisely, *Pāṇātipātā Veramaṇī*.

The early Buddhist principles of *paṭiccasamuppāda* and *sikkhāpada* train people physically and morally to promote a holistic, egalitarian, and respectful understanding of the nature. The connections among humans, ecology, and Buddhist elements are a manifestation of their ways of life. The environmental ethos of Buddhism is an integral part of the Buddhist way of life. The Buddhist "way of life for *nibbāna*" implicitly includes environmentalism. Moreover, the Buddhist ascetic model affirms an environmentalism. Thus, the thesis claims that Buddhism affirms a more proactive rather than a reactive model of environmentalism.

In keeping with this endeavour, the thesis makes a philosophical study of the early Buddhist texts, i.e., *Dīgha Nikāya*, *Majjhima Nikāya*, *Saṃyutta Nikāya*, *Aṅguttara Nikāya*, *Dhammapada*, *Suttanipāta*, *Theragāthā* and *Therīgāthā*. Theravāda Buddhist philosophical and ethical concepts, i.e., *paṭiccasamuppāda*, interdependence, three

[36] Lambert Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 1-74.

characteristics of phenomena, *kamma*, *sikkhāpada*, *ahiṃsā*, *mettā*, training precepts of householders and training precepts of renunciants. With this endeavour, the principal question that will be addressed in this thesis is: how do early Buddhist elements affirm an environmentalism? Several related issues will be studied in detail, including: (i) what is the place human acquire in the world of nature? (ii) What does early Buddhist tradition say about the nature-human relationship? (iii) Do the early Buddhist texts with their concepts of selflessness, mindfulness, *ahiṃsā*, *karuṇā*, interdependence and the "way of life for *nibbāna*" affirm an alternative approach to environmentalism? (iv) What is the relevance of *paṭiccasamuppāda* and *sikkhāpada* to meet environmental problems?

### 1.3. An Outline of the Chapters

**Chapter 1: Introduction**

The chapter starts with three questions, i.e., what can Buddhism tell us about the nature-human relationship? Do the early Buddhist texts with their concepts of selflessness, mindfulness, *ahiṃsā*, *karuṇā*, interdependence and the "way of life for *nibbāna*" affirm an alternative approach to environmentalism? Would the early Buddhist elements inspire Buddhists to become active environmentalists? Pondering over these questions, the thesis investigates the relevance of the early Buddhist texts, concepts and traditions in the present environmental problems. In addition to what motivates the thesis, the chapter gives an overview of scope and methodology of the thesis and some general ideas regarding Buddhism and environmentalism.

**Chapter 2: Buddhism, Environmental Problems and Environmentalism**

In this chapter, we undertake a comprehensive review of the existing scholarly works regarding the early Buddhism, Buddhist ethics, environmental issues and Buddhist environmentalism. In short, the chapter aims at examining the different introductory elements of the thesis. The objective here is to identify the limits of previous scholarship on the Buddhist environmental ethics, thereby justifying the need for undertaking the present venture. To make a systematic understanding of the Buddha, his *Dhamma* and *Saṅgha*, Buddhist literature, early Buddhist philosophy, environmental problems and environmentalism, we shall divide this chapter into four following parts:

(i) An Overview of The Buddha's Life and Teachings

(ii) The Nature of Buddhist Ethics

(iii) Environmental Problems as Moral Crisis: *Dukkha*

(iv) Different Approaches to Buddhist Environmentalism

## 2.1. An Overview of The Buddha's Life and Teachings

The section gives an overview of the Buddha, *Dhamma* and *Saṅgha* as well as the early Buddhist texts available on them. The purpose of this section is to produce an outline of the life of historical Buddha and his teachings (*Dhamma*-s) which are recorded (most likely composed) by the members of Buddhist Order (*Saṅgha*) in the three baskets (*Ti-Piṭaka*-s). The member of *saṅgha* preserved the teachings of the Buddha. Thus, it is said that the Buddha, *Dhamma* and *Saṅgha* are the principle sources of inspiration and guidance for Buddhists. Moreover, these three principles are also known as the three Jewels (*Ti-ratna*-s) of Buddhism and it is believed that a person who takes refuge in these three jewels is a Buddhist. Nevertheless, it is singled out as the dividing line between being a Buddhist or not being a one. Here, the man who becomes the Buddha is Siddhatta Gotama, the founder of Buddhism (*sāsana*) who have taught different methods for the attainment of *nibbāna*. The *Dhamma* is the truth that he discovered and the *Saṅgha* is the vehicle that preserves and propagates those truths.

## 2.2. The Nature of Buddhist Ethics

Morality, moral practice, ethics and so forth are denoted as the term *sīla* in the early Buddhist Pāli literature. And these are woven into the fabric of Buddhist teachings, the early Buddhist teachings implicitly includes morality or moral practice. The Buddha begins his teaching out of compassion and gave *dhamma* to all for the permanent escape from *saṃsār*-ic existence. Thus, it is said that the Buddhist ideals for the *nibbāna* implicitly include morality. On the other hand, an agent motivation for the *nibbāna* leads a person to perform only those acts that generate merits for spiritual perfection.

With analysing Buddhist different ideals, scholars for the past six decades claim different perspectives about the nature of Buddhist ethics such as, Descriptive Ethics, Normative Ethics (Utilitarianism, Deontology and Virtue Ethics) and Meta-ethics. For

instance, according to Shundo Tachibana[37] and A. Razzino[38], the *Theravāda* Buddhist ethics is descriptive ethics; whereas, according to Damien Keown, it is the nearest of the domain of virtue ethics.[39] Charles Goodman in his book *Consequences of Compassion: An Interpretation and Defence of Buddhist Ethics* with referring the later form of Buddhism, Mahāyāna Buddhism ideals highlights some consequentialist aspects of Buddhist ethics;[40] whereas, Michael G. Barnhart in his essay entitled "Theory and Comparison in the Discussion of Buddhist Ethics" argues that the Buddhist precepts and rules advocate the deontology ethics.[41] Instead of drawing any single conclusion about comparison of Buddhist western ethical models, the thesis delves, the early Buddhist tradition contains variety of teachings about how to live and what to do in various situations. Buddhist principles of no-self, *dukkha*, impermanence, the way of life for *nibbāna*, concepts of selflessness, mindfulness, *ahiṃsā*, *karuṇā* and so forth, advocates a very wide range of ethical models that can be linked to any one of the normative ethical theories. Thus, drawing any single conclusion or linking with any one of the western ethical models may mislead the debate about the "Nature of Buddhist Ethics".

### 2.3. Environmental Problems as Moral Crisis: *Dukkha*

The environmental challenges such as deforestation, global warming, pollution, land degradation, loss of biodiversity, rising sea-levels, ozone depletion and climatic change (just to name a few) are the present-day *dukkha* for all sentient beings. Most of these problems are human-contributed/created in the name of development or selfish desire for economic growth coupled with an ignorant and callous attitude. In another word, we are facing most of these problems due to our own excessive greed, aggression or hatred and the egocentric delusion. Thus, Buddhists hold that the environmental devastations are not because of inferior technological development or poor conservation methods, but because of bad human behaviour and attitudes. According to the *Aggañña Sutta*, greed, aggression and delusion are the root causes of human moral degradation that

[37] Shundo Tachibana, *The Ethics of Buddhism*, Oxford: Clarendon Press, 1926, iii.
[38] A. Razzino, *"PANNA" and "KARUNA" in Theravāda Buddhist Ethics Compared to Love in Protestant Christian Ethics*, Ph.D. Thesis, Northwestern University, 1981, 4; Cited in Damien Keown, *The Nature of Buddhist Ethics*, Hampshire and New York: Palgrave Macmillan, 1992, 4.
[39] Damien Keown, *The Nature of Buddhist Ethics*, Hampshire and New York: Palgrave Macmillan, 1992.
[40] Charles Goodman, *Consequences of Compassion: An Interpretation and Defence of Buddhist Ethics*, New York, New Delhi, etc.: Oxford University Press, 2009.
[41] Michael G. Barnhart, "Theory and Comparison in the Discussion of Buddhist Ethics," *PEW* 62(1), 2012, 16-43.

adversely impact the natural environment. The section with reference to the *Aggañña Sutta* investigates the present-day environmental problems deeply rooted in bad human behaviour.

### 2.4. Different Approaches to Buddhist Environmentalism

For the past six decades, a number of scholars have examined various Buddhist elements to determine the shape and scope of environmentalism; however, we shall be referring only such literature that is primarily based on the earliest form of tradition or the *Theravāda* Buddhism. The section investigates how Buddhist environmentalism so far has been treated by scholars under six categories, i.e., eco-apologist, eco-contextualist, eco-constructivist, eco-spirituality, eco-critic and eco-ethicist.

Eco-apologist promotes the Buddhist normative position which explicitly affirms Buddhism as an eco-friendly tradition. Moreover, eco-apologists portray a holistic picture of Buddhism. However, without any serious analogy of philosophical doctrines, they claim an ecologically sounder worldview within a Buddhist framework. Instead of an ecological significance of Buddhist philosophical principles, eco-contextualist gives emphasis on an agent moral transformation as well as social and environmental change. At the same time, they do not seek a general ethics, but effective responses to the particular situation. To take a closer look at their responses to the situation, the thesis investigates A. T. Ariyaratne Sarvodaya, The Ordination of a Tree by Thai Ecological Monks and the Dalia Lama Universal Responsibility. Although their socially engaged movement plays a significant role in environmental conservation, but there is a gap between eco-contextualists practice and the early Buddhist elements. For instance, according to the Pāli *Vinaya* rules, only a human can be ordained, the tree is a non-ordained being. In this sense, the practice of 'Tree Ordination' by Thai ecological monks' is something violating the *Vinaya* rules. Eco-constructivists are optimistic about Buddhist environmentalism. According to them, there may be an environmental ethics in early Buddhism. According to them, the sense of environmentalism can be constructed with reference to the early Buddhist elements. There are many scholars such as Lambert Schmithausen, Alan Sponberg, P. A. Payutto, Padmasiri *de* Silva and others, who are optimistic about Buddhist environmentalism. However, here we shall be referring to Schmithausen's works. Lambert Schmithausen does a critical evaluation of

the early Buddhist teachings as well as ecological ethics and denies the possibility of Buddhist environmental ethics based on the early Buddhist theory of *paṭiccasamuppāda*. According to him, the early Buddhist description of the Value of Nature is negative in the early Buddhist Pāli texts. Although he denies the viability of Buddhist environmentalism, he advocates that the Buddhist theory of *kamma* and rebirth may affirm an ecologically sounder worldview of Buddhism. Eco-spirituality stresses on the awareness of our "oneness" with nature. According to them, present environmental problems will be resolved when human learn to recognise their inseparability with the natural world. According to them, the Buddhist teaching of emptiness represents that all sentient being should be regarded as being 'One' with other. Thus, eco-spiritualists stress that Buddhist philosophy affirms a metaphysical ecology. However, their worldviews contradict with the early Buddhist concept of non-self and *paṭiccasamuppāda*. The Buddhist theory of emptiness does not speak about oneness. Eco-critics deny the possibility of Buddhist environmentalism. According to them, the early Buddhist elements are anthropocentric rather than biocentric. They go on to say that the early Buddhist elements do not affirm any environmentalism. There are number of scholars who criticise the eco-Buddhist discourses. However, here we shall be referring to Ian Harris, who is one of the most significant critic. Eco-ethicist claims it to be wiser to search the environmentalism within Buddhist ethics, rather than early Buddhist metaphysics. They deny the possibility of environmentalism with *paṭiccasamuppāda* and argue that Buddhist virtues and ideals may influence the state of the natural world. There are many scholars such as Damien Keown, David E. Cooper, Simon James, Pragati Sahni and others, who are in favour of Buddhist environmentalism with reference to the Buddhist ethical ideals. However, we shall be referring mainly Sahni's works in the thesis. Besides, the thesis aims at contributing to the literature belonging to the category of eco-constructivist. Thus, our approach intends to critically address two concerns: (i) the textual and philosophical analysis of the Buddhist theory of *Paṭiccasamuppāda* and how this advocates ecological sensibility. (ii) The Buddhist practices of *Sikkhāpada* to meet the environmental challenges.

## Chapter 3: *Paṭiccasamuppāda* as an Interdependence Concerning Ecological Sensibility

This chapter aims at dealing critically and deeply with the unique treatment of *paṭiccasamuppāda* as laid down by the Pāli *Ti-Piṭaka*-s. The chapter deals with the early Buddhist principle of *paṭiccasamuppāda* and how this could be interpreted as an eco-Buddhist discourse. In keeping with this endeavour, the key questions that will be addressed in this chapter are: (i) how do early Buddhist principle of *paṭiccasamuppāda* affirm an environmentalism? (ii) Does the principle of *paṭiccasamuppāda* affirm the notion of interdependence? (iii) Does the principle of *paṭiccasamuppāda* talk about the value of nature? Pondering over such questions, the chapter deals with the relevance of *paṭiccasamuppāda* in dealing with the present environmental problems. To make a systematic understanding of *paṭiccasamuppāda* and the philosophy of nature, we shall divide this chapter into four following sections:

(i) Notion of Causation
(ii) Pre-Buddhist Theories of Causation
(iii) Buddhist Theory of *Paṭiccasamuppāda*
(iv) *Paṭiccasamuppāda* and Ecological Sensibility

### 3.1. Notion of Causation

The notion of causation plays a major role in ancient Indian philosophical discourses. The conception of causation can be seen in the Vedic rituals as well as in the cosmogonic theory of Vedic thinkers. According to the Vedic rituals, certain actions bear fruits revealing the natural order of causation. On the other hand, the cosmogonic theory of Vedic thinker explains the evolution of the universe out of the principle of causation. In addition to two, the mechanisms of *kamma*, *saṃsāra* and *mokṣa* implicitly include the notion of causation. The interdependence between *kamma* and its consequences, *saṃsāra* and the attainment of enlightenment explicitly advocate the concept of causation. Moreover, the concepts *saṃsāra*, *kamma*, and *mokṣa* of the Indian philosophical systems provide the context for understanding ancient India notion of causation. In short, in part I, we shall explore general ideas about the notion of causation and how the theory of causation is being argued in Indian tradition.

### 3.2. Pre-Buddhist Theories of Causation

The ancient Indian philosophical tradition has affirmed different theories of causation; however, there are two principle theories of causation that are traditionally classified in Indian philosophical and spiritual movement, namely: (i) the theory of the pre-existent effect (*satkāryavāda*) and (ii) the theory of the non-pre-existent effect (*asatkāryavāda*). The *satkāryavāda* holds that the effect exists prior to its manifestation in a later state in the cause; whereas, the *asatkāryavāda* denies the claim that the effect pre-exists in its cause, it is rather a new production (from the cause). In addition to these two distinct theories of causation, the early Buddhist text, *Saṃyutta Nikāya Nidānasaṃyutta* with giving a formulaic description of *paṭiccasamuppāda* states that the origin of suffering is contrasted with four doctrines of causation. Nevertheless, according to the early Buddhist text, pre-Buddhist causal theories are the sources of suffering that may be classified into four categories, i.e., self-causation (*sayaṃkataṃ, attakataṃ*), external causation (*paraṃkataṃ*), internal as well as external causation (*sayaṃkatañ ca paraṃkatañ ca*) and neither internal nor external causation (*asayamkāraṃ aparamkāraṃ*). The Buddha rejects all pre-existing theories of causation and offers a uniquely valuable perspective that precisely advocates that the things originate by being dependent on their causes. All phenomena arise in dependence upon other phenomena. Philosophising the pre-Buddhist theories of causation, the chapter peruses the Buddha's critical understanding of pre-Buddhist theories of causation.

### 3.3. Buddhist Theory of Causation

The two terms, i.e., *paṭiccasamuppāda* and *idappaccayatā* are given for the theory of causation in the early Buddhist texts. Moreover, both the terms are often expressed synonymously for the notion of causation in the early Buddhist literature. The Buddhist theory of causation is an essential doctrine of Buddhism, and it is so profound that even the Buddha has used much of his intellectual faculty to discover it. The Buddha himself told that the teaching of dependent origination is very profound and deep in its appearance and knowledge of this will lead to the cessation of *dukkha*. Those who neither understand nor follow it, their life will be like a tangled ball of string, covered with blight; more specifically, they will not be able to pass beyond the states of woe, the

painful existences and the cycle of birth-and-death.[42] Thus, it considers as the doctrine of awakening which gives the wisdom about arising and cessation of phenomena.

On the other hand, the early Buddhist theory of *paṭiccasamuppāda* is fundamentally interlinked with the concepts of *saṃsāra*, *kamma*, *nibbāna*, *dukkha*, *aniccā*, *anattā* and so forth. All the Buddha's teachings may be seen to be grounded on the principle of *paṭiccasamuppāda*. Thus, it is said that the importance of *paṭiccasamuppāda* cannot be overstated. Moreover, it has been presented as the entirety of Buddhist teachings in the early Buddhist texts. In addition to this, there are two principle thoughts of *paṭiccasamuppāda*: first, it is an ontological principle that gives an understanding of the nature of being. Second, it provides the framework that guides a causal account of the origination and the ending of *dukkha*. There are numbers of definition of the *paṭiccasamuppāda* recorded in early Pāli texts. However, we shall be referring to three most basic definitions in this chapter,

1. "*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati*; *Yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti.*"[43]

2. "*Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati*; *Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*."[44]

3. "*Katamo ca, bhikkhave, paṭiccasamuppādo*? '*Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti*. *Ayaṃvuccati, bhikkhave, paṭiccasamuppādo*."[45]

These definitions are commonly referred for the Buddhist theory of causation. Moreover, these are precisely affirming the principle of middle way of expressing the truth; it explains the truth in terms of pure reason, as a natural process. For instance, the

[42] DN. II. 55.
[43] MN. I. 190-191.
[44] SN. II. 28 & 65.
[45] SN. II. 01.

first definition of *paṭiccasamuppāda* explains what *dhamma* is, and how knowing the *dhamma* is another way of perceiving the *paṭiccasamuppāda*. The *paṭiccasamuppāda* is equated with the term *dhamma*. The second definition of *paṭiccasamuppāda* states a four-fold notion of causality that precisely advocates, nothing is permanent, all phenomena depend on others for their existence. In this sense, no phenomena can be self-existent. The third definition of *paṭiccasamuppāda* follows the fourfold formula. The second and the third definitions of *paṭiccasamuppāda* eventually show the interdependence which reveals that one should act in accordance with natural law. These three concerns are reflected thematically in the following section.

### 3.4. *Paṭiccasamuppāda* and Ecological Sensibility

First, the section will demonstrate how phenomena are non-dualistic according to the early Buddhist theory of causation. According to the tradition, all individual phenomena of the experiential world (including natural resources) are *dhamma* that are impermanent, suffering and without any permanent self. Thus, according to Buddhists, there is no difference between humans and non-humans in the light of their characteristics. All beings are merely a complex unity of the five aggregates and are subject to constant change. Knowledge of such realism eventually brings a sense of ecological sensibility.

Secondly, Buddhist theory of *paṭiccasamuppāda* advocates that nothing exists unless it is conditioned by something. Origination and ending of things are dependent on one another. Human life, the world and the universe are natural things, and they follow the certain laws of nature for their existence. According to this law, all participated phenomena are ever-changing and are subject to the relationship in a world constituted by the relationship itself. In a relationship, everything is substantial. The individual and his world are interdependent and mutually conditioning; the self and society "inter-are"[46]. An awareness of the interdependence comes from the practice of mindfulness of 'Inter-being' that leads to restraining the destruction of all forms of life, develop compassion and loving-kindness. Inter-being leads to the moral way of life such as compassion, non-violence, loving kindness and friendly attitude to one another. Since all forms of life are "inter-are", we all need to accept responsibility for reducing

[46] Thich Nhat Hanh, "The Sun of My Heart," 83-91.

the environmental impact by eliminating destructive actions. Moreover, it is also said that the mindfulness of inter-are can help us to survive and to thrive, both as an individual and an earthly being.

Thirdly, the realism of nonduality and nature-human interdependence reveals the moral dimension of life. Moreover, it motivates an agent to act as per the natural law. The Buddhist principle of *paṭiccasamuppāda* precisely affirms, the 'Noble Eightfold Path' is the way that leads to the ending of suffering and those who understand these paths can arrive at a proper understanding of true *dhamma*.[47] In short, the chapter deals with the gradual development of the Buddhist principle of *paṭiccasamuppāda* and its ethical interpretations for the present environmental problems, having kept in mind the early Pāli texts and modern critical scholarships associated with it.

## Chapter 4: Buddhist Practice of *Sikkhāpada* to Meet the Environmental Challenges

In this chapter, we shall discuss the tenfold factors of *Sikkhāpada* concerning the restraint from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at the forbidden time, accepting gold and silver and so forth. The chapter aims at contributing towards a proper understanding of the *sikkhāpada* by investigating its ten factors and their components to determine how they affirm an environmentalism. To make a precise knowledge of the ten factors of *sikkhāpada* and their environmental philosophy, we shall divide this chapter into four following parts:

(i) Classification of the Buddhist Morality
(ii) Ideals of *Sikkhāpada* as the Base of Buddhist Morality
(iii) *Sikkhāpada* as an Orientation of Proactive Model
(iv) *Sikkhāpada* as the Base of Buddhist Environmentalism

### 4.1. Classification of the Buddhist Morality

The early Buddhist texts always propagate practising *kusala kamma* and actualizing good for oneself and others. One should abstain from such actions which are rooted in

[47] SN. II. 43.

the fire of attachment, hatred and delusion and perform only those actions which are skillful and generate maximum benefit to the self, the society and the surroundings. Early Buddhist texts advocate a harmonious way of life with fellow beings. Moreover, living a virtuous way of life implicitly includes protection of oneself and others. It is characterised in the early Buddhist literature as the meritorious acts. On the other hand, protection of oneself and others are constant themes in the Pāli Canon. Violence against any form of life (including vegetation) is an offence and is strictly prohibited. The Buddhists gave emphasis on to act virtuously. Nevertheless, the Buddha's notion of righteous living was not merely limited to be compassionate with others rather to be a holy being that eventually generate rewards for the doer and others. In this sense, the goal of spiritual perfection motivates an agent to act virtuously.

### 4.2. Ideals of *Sikkhāpada* as the Base of Buddhist Morality

*Sikkhāpada* literally means 'factor of training', that is, a factor of the training in moral discipline, which appears in the early Buddhist literature very frequently as the *pañca-sīla* (five precepts), *aṭṭha-sīla* (eight precepts) and *dasa-sīla* (ten precepts). Thus, both the term *sīla* and *sikkhāpada* shall be refereed synonymously in this thesis. The *sikkhāpada* is said to be the basis of all good qualities (*kusala dhamma*) as well as the foundational stone for all benefits. For Buddhists, an individual spiritual life is standing on the nature of *sikkhāpada*. The observance of moral precepts serves as the preliminary groundwork for the cultivation of the higher virtues. Moreover, the practice of morality contributes to the accumulation of merits that support one in the present life and ensure happiness and prosperity in the next birth as well. Nevertheless, it is the base of moral life that can be achieved by cultivating higher virtue, impartiality, and other qualities of an enlightened being. On the other hand, these precepts are guarding the doors of the sense-organs (*indriyesu gutta-dvāratā*). Because, according to Buddhism, the six sense organs are regarded as the 'doors' through which evils may intrude into the human mind. Different sets of moral precepts such as, five precepts, eight precepts, the ten good actions, twenty-six moral precepts, two-hundred-twenty-seven precepts for monks, and the ten precepts are self-undertaken disciplines that help one to develop self-control over senses and to establish virtue. With reference to the different six sets of moral precepts, the chapter examines ten *sikkhāpada* in detail.

### 4.3. *Sikkhāpada* as an Orientation of Proactive Model

The ten precepts of *sikkhāpada* fall into at least two different categories: (i) the householder training precepts and (ii) the renunciant training precepts. Practices of the first five precepts are common to all Buddhists; whereas, the practices of the last five are mandatory to monks. Early Buddhist principle of *sikkhāpada* affirms two components of environmentalism: the first one is concerned with inner purification, purification of the mind and inner discipline; whereas, the other one is concerned with an agential action. Both these components lead to an ideal state where individuals are encouraged to act in a manner that supports and works towards the maximum good of the society. The tenfold of *sikkhāpada* would enable new convictions, attitudes and the ways of life for the well-being of all beings and nature. When we refrain from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at forbidden time, accepting gold and silver and so forth, we positively promote the welfare of all. Thus, the thesis claims that Buddhist elements implicitly include environmentalism.

### 4.4. *Sikkhāpada* as the Base of Buddhist Environmentalism

At the same time, these ten precepts are meant for an individual spiritual perfection that implicitly includes environmentalism. The *dasa-sikkhāpada* highlights the "Ascetic Model of Environmentalism". Successful maintenance and sustenance of monastic rules for their own spiritual perfection pave the way of protecting the natural phenomena; thus, the thesis claims that Buddhism affirms a proactive rather than a reactive model of environmentalism.

## Chapter 5: Summary and Conclusion

The concluding chapter of the thesis makes a critical evaluation of the Buddhist principles of *paṭiccasamuppāda* and *sikkhāpada* contemplating on issues discussed in earlier chapters. This chapter will point out the fact that these two principles make a successful attempt to provide room for the Buddhist environmentalism. Early Buddhist texts, concepts and traditions inherently suggest a deep-rooted sense of environmentalism. The genesis of environmental ethics in early Buddhism lies in the ethical system that Buddhist philosophy contains. In our analysis, we have established the early Buddhist concepts of *paṭiccasamuppāda* as an interdependent entity that

inherently contains environmentalism. Our Study then goes on to indicate that despite giving some sense of environmental-preservation in early Buddhism, Buddhists way of life to spiritual perfection implicitly includes environmentalism that can successfully be applied as an overarching term for the ecological sustainability. Buddhism does provide resources for constructing an environmental ethic.

# Chapter 2

# Buddhism, Environmental Problems and Environmentalism

> "The earth is not only the common heritage of all humankind but also the ultimate source of life. By over-exploiting its resources we are undermining the very basis of our own life. All around, signs abound of the destruction caused by human activity and of the degradation of nature. Therefore, the protection and conservation of the earth is not a question of morality or ethics but a question of our survival. How we respond to this challenge will affect not only this generation but also many generations to come."
>
> (Tenzin Gyatso, 14th Dalai Lama)[1]

In this chapter, we undertake a comprehensive review of the existing scholarly works regarding the early Buddhism, Buddhist philosophy, ethics, and environmentalism. In short, the chapter aims at examining the different introductory elements of the thesis. The objective here is to identify the limits of previous scholarship on the Buddhist environmental ethics, thereby justifying the need for undertaking the present venture. To make a systematic understanding of these basic elements, we shall divide this chapter into four following sections:

(i) An Overview of The Buddha's Life and Teachings

(ii) The Nature of Buddhist Ethics

[1] Tenzin Gyatso, "Caring for the Earth," http://www.dalailama.com/messages/environment/caring-for-the-earth, 1991, (viewed on May 16, 2017).

(iii) Environmental Problems as Moral Crisis: *Dukkha*

(iv) Different Approaches to Buddhist Environmentalism

In part I, we shall explore the life of the Buddha and his teachings, which are recorded (most likely composed) by the members of the *Saṅgha* (Order) in the three baskets (*Ti-Piṭaka*-s). The section gives an overview of the Buddha, *dhamma*, *saṅgha*, and literature available on them. In part II, we shall investigate the nature of Buddhist ethics. The Buddha starts giving his teachings for the cessation of suffering and most of his discourses are directly or indirectly talks about the cessation of suffering, the *nibbāna*. The section precisely portrays that the early Buddhist discourses for the *nibbāna* is related to the ethics. With giving a brief description of different accounts of Buddhist moral values, the section further provides a comparative study of Buddhist ethics and three western normative ethical theories. In part III, we shall argue as to how the early Buddhism would view the environmental problems. According to the early Buddhists, the environmental devastation is a moral crisis, i.e., *dukkha*. Human psychological problem causes a multidimensional crisis that may be reduced by changing their behaviours. In the last part IV, we shall explore different approaches of Buddhist environmentalism such as eco-apologist, eco-contextualist, eco-constructivist, eco-spirituality, eco-critic, and eco-ethicist. The section gives an overview of the different approaches of Buddhist environmentalism.

### 2.1. An Overview of The Buddha's Life and Teachings

The purpose of this section is to produce an outline of the life of historical Buddha, and his teachings (*Dhamma*-s) which are recorded by the members of Buddhist *Saṅgha* (Order) in the *Ti-piṭaka*-s (three baskets). Moreover, the Buddha, *dhamma*, and *saṅgha* are the principle sources of inspiration and guidance for Buddhists. These three principles are the three Jewels (*Ti-ratna*-s) of Buddhism. And it is believed that a person who takes refuge in these three jewels is come to be defined as a Buddhist.[2] It is singled out as the dividing line between being a Buddhist or not being the one. "For Buddhists, the act of taking refuge constitutes a profession of faith in the Buddha's Awakening, in

[2] Richard F. Gombrich, *Buddhist Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*, Digital Edition, 1995, 80; *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo*, London and New York: Routledge and Kegan Paul, 1988, 1.

the truth of his teaching, and in the worthiness of the *Sangha* [*Saṅgha*]. It is an act of submission in that one is committed to conducting one's life in line with the *Dharma* [*Dhamma*], principally with the doctrine of *karma* [*kamma*]; it is an act of claiming protection in that one trusts that by following the teaching one will not fall into the misfortunes that bad *karma* [*Kamma*] engenders."[3] Here, the man who becomes the Buddha is Siddhatta Gotama; the founder of Buddhism (*sāsana*) who has taught different methods for the attainment of spiritual perfection. The *dhamma* is the truth that he discovered and advised for permanent escape from the *saṃsār*-ic existence. The *saṅgha* is the vehicle for preserving and propagating that truth.[4] The members of the early Buddhist order preserved, and recorded the Buddha's teachings. Nevertheless, in these three elements of Buddhism, the Buddha is the great physician, the *dhamma* is the remedy he prescribes and the *saṅgha* is the nurse who administers that remedy.

### 2.1.1. Siddhatta Gotama the Buddha

Siddhatta Gotama was born in the sixth century BC,[5] at the Lumbinī Park (now in modern-day Nepal),[6] as the royal son of a Sakiya King Suddhōdana[7] and the Queen

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[3] Richard H. Robinson, Willard L. Johnson, Sandra A. Wawrytko, and Thanissaro Bhikkhu, *Buddhist Religions: A Historical Introduction*, Belmont, Albany, etc.: Wadsworth Publishing Company, 1997, 43.

[4] *Aṅguttara Nikāya* states that "[t]he Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas [*deva*-s] and humans, the Enlightened One, the Blessed One." "The *Dhamma* is well-expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise." And "[t]he *Saṅgha* of the Blessed One's disciples is practicing the good way, practicing the straightway, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world" AN. V. 183.

[5] According to S. Radhakrishnan, the sixth century BC was a period of intellectual ferment and prodigious philosophical activities of throughout the world. There were Parmenides and Empedocles in Greece, Lao-tzu and Confucius in China, Zoroaster in Iran, and Siddhatta Gotama, Mahāvīra, and others in India. Moreover, according to the *Sāmaññaphala Sutta* (DN. I. 47-86), at that time in addition to the Buddha there were six well-known teachers were in ancient India namely, (i) *Pūraṇa Kassapa*, (ii) *Makkhali Gosāla*, (iii) *Ajita Kesakambala*, (iv) *Pakudha Kaccāyana*, (v) *Sañcaya [Sañjaya] Belaṭṭhaputta* and (vi) *Nigaṇṭha Nāṭaputta*. For details see, S. Radhakrishnan, "Foreword," in P. V. Bapat (ed.) *2500 Years of Buddhism*, Delhi: The Publications Division, Ministry of Information and Broadcasting Government of India, 1956, V.

[6] This place is testified by the Lumbini inscription engraved on an erected stone pillar, commissioned almost three centuries later by King Asoka. The inscription states, "*hida budhe jāte sākyamuni*" (Here was born the Buddha, the sage of the Sakyans). For details see, Piyadassi Thera, Helmuth Von Glasenapp, K.N. Jayatilleke, Robert F. Spencer, David Maurice, Nyanponika Thera, Nanamoli Thera, Soma Thera, Sister Vajira and A Sugatananda, *Collected Wheel Publications: V. 1-15*, Kandy: Buddhist Publication Society, 2009, 105.

Mahāmāyā. There are number of mythological stories, literary accounts, and sectarian traditions that give different worldviews about the Siddhatta Gotama's birth and his early years of life. However, the tales of Jātaka states that the Buddha had lived five-hundred-forty-seven-lives before he was born as the Siddhatta Gotama[8]. And during those five-hundred-forty-seven-lives, he was accumulating perfection by taking births as human and non-human beings. Ultimately, he achieved perfection during his last existence as a human. The early Buddhist Pāli texts reveal that the Siddhatta Gotama possessed the thirty-two marks of the Great Man (*mahāpuruṣa*) and he has earned the *nibbāna* by his own efforts (without depending on any doctrines and traditions). His journey for the pursuit of spiritual happiness is precisely recorded in the early Pāli texts, and some of them are as followings:

Just after the birth of Gotama, the great hermit seer Asita, by seeing special and unique marks on the infant body, predicted that he (the boy) would either become a great conquering king or a spiritual leader (a fully enlightened Buddha). However, his father (King Suddhōdana) did not want priestly life for his son; he did not want his son to become a holy man. He wanted the Gotama to follow his footsteps and become a commander/warrior. Thus, the Siddhatta Gotama was delicately nurtured while living in luxuriant palace where he was kept away from all the sights of suffering,

> "Bhikkhus, I was delicately nurtured, most delicately nurtured, extremely delicately nurtured. At my father's residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from Kāsi and my headdress, jacket, lower garment, and upper garment were made of cloth from Kāsi. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew would not settle on me. I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four

[7] King Suddhōdana was a leader of the Sakiya, and the king of Kapilavastu, an Ancient Kingdom of India. His father was King Sihahanu and mother was Queen Kaccanā. According to the *Jātaka* tales, he was the father of the Buddha in many of his births.

[8] Siddhatta Gotama became twenty-fifth in the line of Buddha's (the Buddha *Dīpaṃkara* is traditionally reckoned as the first), however according to the text *Buddhavaṁsa*, there were three Buddha-s before the *Dīpaṃkara*. The text refers twenty eight Buddha's. For details see, I. B. Horner, *The Minor Anthologies of the Pāli Canon: Chronicle of Buddhas (Buddhavaṁsa) and Basket of conduct (Cariyāpiṭaka)*, Oxford: The Pali Text Society, 1974, xl-xlii.

> months of the rains in the rainy-season mansion, being entertained by musicians, none of whom were male, and I did not leave the mansion."[9]

At the age of twenty-nine, he went out of the king's place with his personal charioteer, Channa, to see what is outside. On the way, he met four men. He first encountered with an old man. Secondly, he saw a sick man. Thirdly, he saw a shrouded corpse attended by a crowd of mourners. And lastly, he saw a man with shaved head carrying saffron robes and a calm demeanour who was renouncing the world himself. These four men were taken as four signs in which the first three signs are associated with suffering and the fourth one is an indication of the potential for a release from suffering through a spiritual life. By seeing these he came to understand that living beings cannot escape from sorts of suffering and the way of salvation can only be reached by living a life of a recluse. According to Cyrus Panjvani,

> "It was this sign that ultimately led Gautama [Gotama] to leave behind his luxuriant life and lead a simpler, ascetic life. Gautama [Gotama] doesn't yet fully know what is involved in "going forth" – he receives no specific teachings – but he is nonetheless moved by the physical demeanour and comportment of the monk. He is moved by his expression of peace and serenity in the midst of a troubled world, seeming quite different from the expressions of anxiousness and licentiousness displayed in neglect of a troubled world."[10]

These four signs led Gotama to find an alternative path of life and made a decision to leave his luxurious life, his wife, Yasodhara and his newly born child, Rahula. Thus, it is said that these four signs paved the way for his renunciation of luxurious life. To seek complete absence from suffering, he stepped into a homeless life of a recluse by abandoning his household life,

> "Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, I too, being myself subject to birth, sought what was also subject to birth; being myself subject to ageing, sickness, death, sorrow, and defilement, I sought what was also subject to ageing, sickness, death, sorrow, and defilement.

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[9] AN. I. 145.
[10] Cyrus Panjvani, *Buddhism: A Philosophical Approach*, Canada: Broadview Press, 2014, 20.

> Then I considered thus: 'Why, being myself subject to birth, do I seek what is also subject to birth? Why, being myself subject to ageing, sickness, death, sorrow, and defilement, do I seek what is also subject to ageing, sickness, death, sorrow, and defilement? Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn supreme security from bondage, *Nibbāna*. Suppose that, being myself subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, I seek the un-ageing, un-ailing, deathless, sorrow-less, and undefiled supreme security from bondage, *Nibbāna*.' "Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life . . . I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness."[11]

In search of an answer to his queries about the truth of suffering and happiness, he went successively to two teachers, Ārāḷa Kālāma and Uddaka Rāmaputta. They taught him how to attain a high meditative state. These meditative practices, according to Siddhatta Gotama, did not lead to cessation of sufferings, calmness, enlightenment and so forth. Thus, attaining these stages did not solve his problems. Searching for what is good and what is the excellent state of calmness, he went off on his own path and undertook the most rigorous asceticism by starving himself until he nearly died.[12]

For six long years, he practiced self-mortification in the hope of gaining knowledge and freedom. But he decided that this too was useless and thus started taking

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[11] MN. I. 163. It is said that the *Ariyapariyesanā Sutta* designed to convey a lesson about the Buddha's struggle for pursuit of spiritual happiness

[12] He took to asceticism as much as is humanly possible with dire consequences for his physical state. The Buddha is recorded as saying about his physical condition in the following passage: ". . . While I did so, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because, of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because, of eating so little the gleam of my eyes sank far down in their sockets, looking like the gleam of water that has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus, if I touched my belly skin I encountered my backbone and if I touched my backbone I encountered my belly skin. Because of eating so little, if I urinated or defecated, I fell over on my face there. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed" MN. I. 245-246.

proper food again. At this, his five disciples left him in disgust.[13] After taking a good meal, he sat at the foot of a banyan tree for meditation. During that night, he reached beyond the meditative stages and attained the *nibbāna*. The Buddha remained deep in meditation for seven weeks and a different event signalized each week. In the fifth week, the three daughters of *Māra* tried to seduce the Buddha by appearing before him as beautiful women, but he did not even look at them. At the end of the seventh week two merchants, Tapassu and Bhalluka, gave him alms. They took refuge in the Buddha and *Dhamma* and became the first *Upāsaka*-s.[14]

Just after his enlightenment, the Buddha doubted that people would not be able to understand what he had realized.[15] Thus, he initially thought-out not to teach what he had realized; but, the great God Brahmā, Sahampati requested and convinced him to teach what he had achieved by saying, "[V]enerable sir, let the Blessed One teach the *Dhamma*, let the Sublime One teach the *Dhamma*. There are beings with little dust in their eyes who are wasting through not hearing the *Dhamma*. There will be those who will understand the *Dhamma*."[16]

Out of compassion for beings, he surveyed the world with the eye of a Buddha about who can understand his realisation. On consenting, he wondered whom he should teach, or preach first, "[T]o whom should I first teach the Dhamma? Who will understand this Dhamma quickly?"[17] Then suddenly the thought of his first two teachers, Ārāḷa Kālāma and Uddaka Rāmaputta, came into his mind. According to Gotama, they were wise, intelligent, and discerning. They would understand his *dhamma* quickly. However, deities approached and informed Gotama that his first two teachers are already dead. After that, a thought of his first five companions, *Koṇḍañña*, *Bhaddiya*, *Vappa*, *Mahanama* and *Assaji*, came into his mind. To preach the *dhamma*

[13] Gombrich, *Buddhist Precept and Practice*, 104.
[14] Gombrich, *Buddhist Precept and Practice*, 105.
[15] In the following passages, he precisely reported his doubt, "This *Dhamma* that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, *Nibbāna*. If I were to teach the *Dhamma*, others would not understand me, and that would be wearying and troublesome for me" MN. I. 167-168.
[16] MN. I. 168.
[17] MN. I. 169.

and to share his attainment, he visited Banaras to the Deer Park at Isipatana where he delivered them his first sermon that came to be known as, "The Turning of the Wheel of the Doctrine (*Dhammacakkappavattana Sutta*)," which contains most of his fundamental teachings. He spent the remaining forty-five years of his life (he passed away at the age of eighty) expounding the doctrines what he had found and establishing the *saṅgha* for the well-being of society. But, it is also true that the Buddha did not recite *dhamma* and established the *saṅgha* for social reforms. His ascetic way of life or his wandering into the forest was not for environmental conservation or not out of his love for the nature. But his fundamental concern was to reform individuals and helps them for the permanent escape from the *saṃsār*-ic existence and to attain *nibbāna*. Nevertheless, the teachings of the Buddha are to provide advice and instructions for all Buddhists to encounter reality.

### 2.1.2. The Buddha's Dhamma

What the Buddha had taught for forty-five years, have been composed after his death by five hundred *arahant*-s in the first Buddhist council. At the Rājagaha, they recited the teachings as they had been heard either directly by the Buddha or by the senior monks. The Pāli term for the Buddha's teachings is *dhamma* which has ambiguous meaning such as, the nature of reality, the path to the *nibbāna*, moral philosophy, wisdom, truth as propounded by the Gotama Buddha in his discourses and conversations. According to Gombrich, "[T]he Pāli word *dhamma* has a similar prescriptive force. Indeed, in a monastic context, it can simply mean 'rule'. When the word refers to his teaching in general, however, the Buddha's *dhamma* both describes the way that things are, and at the same time prescribes that we see it that way and act accordingly."[18] Moreover, the *Alagaddūpama Sutta* of *Majjhima Nikāya* provides a comprehensive analysis of 'what the *dhamma* is' further suggesting that the *dhamma* is to be used and then put aside when there are no uses of it,

> "This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to haul it onto the dry land or set it adrift in the water, and then go wherever I want. Now, bhikkhus, it is by so doing that that man would be doing

[18] Richard F. Gombrich, *What the Buddha Taught*, London: Equinox Publishing, 2009, 161.

> what should be done with that raft. So I have shown you how the Dhamma [*dhamma*] is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping."[19]

The *Sutta* also states that,

> "Here, bhikkhus, some misguided men learn the *Dhamma* [*dhamma*]—discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions—but having learned the *Dhamma* [dhamma], they do not examine the meaning of those teachings with wisdom. Not examining the meaning of those teachings with wisdom, they do not gain a reflective acceptance of them. Instead, they learn the *Dhamma* [*dhamma*] only for the sake of criticising others and for winning in debates, and they do not experience the good for the sake of which they learned the *Dhamma* [*dhamma*]. Those teachings, being wrongly grasped by them, conduce to their harm and suffering for a long time."[20]

The both passages of the *Alagaddūpama Sutta* clearly indicate that the *dhamma* is to enhance understanding, the correct understanding of *dukkha*, and *dukkha-nirodha* not merely for grasping the knowledge of the same. "The teachings attributed to the Buddha(s) are seen as an authoritative guide to the nature of reality and the best way to live, based on the vast, meditation-based knowledge of such spiritually 'awakened' beings."[21] To understand the fundamental nature of reality, he adopted a pragmatic attitude in teachings[22] and suggested in his first sermon that the man who has left home and chose a homeless life must not indulge into two extremes.

The Buddha begins his *dhamma* by stating that there are two extremes: devotion to sensual pleasure (*kāmesu kāma-sukhallikânuyogo*), and devotion to self-torment (*atta-kilamathânuyoga*) that should be avoided[23] to *Koṇḍañña*, *Bhaddiya*, *Vappa*, *Mahanama* and *Assaji*. Further, he suggests that one should follow the middle path

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[19] MN. I. 135.
[20] MN. I. 133.
[21] Harvey, *An Introduction to Buddhist Ethics*, 9-10.
[22] Gombrich, *What the Buddha Taught*, 165.
[23] SN. V. 420.

(*majjhimā-paṭipadā*), which lies between these two extremes that lead to the cessation of suffering, i.e., *nibbāna*.

The teaching of middle path is often presented as two distinct ways: (i) the philosophical middle path, and (ii) the practical middle path. First, the philosophical middle path is a midway between the extremes of eternalism (*sassatavādā*) and extremes of extinction (*ucchedavādā*). According to the *Brahmajāla Sutta*, the *sassata* is a mistaken view suggesting that the soul and the world are eternal. The worldview of eternalism believes in the external existence of the self and the world. According to them, "[t]he self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally."[24] According to the *Sutta*, the *ucchedavādā* is the belief that personal existence is entirely annihilated at the end of life; moreover, a self is destroyed at the death of an individual.[25] According to the Buddha, the one who has grasped and adhered such worldview, will lead to destinations in another world; whereas, the one who has been remained unattached from these two worldviews will experience perfect peace.[26] In addition to these two extremes, the Buddhists gave an intermediate path, which affirms that the self is neither eternal nor ends at the death rather it (the self) is non-existent. Moreover, Buddhism affirms a selfless individual and the *saṃsār*-ic existence (*dukkha*) end with the *nibbāna*. Second, the practical middle path is the middle way between the *kāmasukha* (devotion to sensual pleasure) and *atta-kilamatha* (devotion to self-torment). The worldview of *kāmasukha* is an extreme path, according to that happiness through the sensual pleasures, which is low, common, unprofitable and the way of the ordinary people. This worldview gives pleasure, but the enjoyment thus achieved is gross, transitory, and devoid of deep contentment.

> "The Buddha recognised that sensual desire can exercise a tight grip over the minds of human beings, and he was keenly aware of how ardently attached people become to the pleasures of the sense. But he also knew that this pleasure is far inferior to the happiness that arises from renunciation, and therefore he repeatedly taught that the way to the ultimate eventually requires the

[24] DN. I. 14.
[25] DN. I. 17.
[26] DN. I. 16-17.

relinquishment of sensual desire. Thus, the Buddha describes the indulgence is sense pleasure as "low, common, worldly, ignoble, not leading to the goal"."[27]

On the other hand, *atta-kilamatha* is another extreme path that proclaims the search for happiness through self-mortification in different forms of asceticism. Thus, according to Bodhi, "[t]his approach may stem from a genuine aspiration for deliverance, but it works within the compass of a wrong assumption that renders the energy expended barren of results. The error is taking the body to be the cause of bondage, when the real source of trouble lies in the mind—the mind obsessed by greed, aversion, and delusion. To rid the mind of these defilements the affliction of the body is not only useless but self-defeating, for it is the impairment of a necessary instrument."[28] And it is also recorded in the text *Saṃyutta Nikāya* as painful, ignoble, and not leading to the goal.[29]

Moreover, "[b]oth of these erroneous doctrines of extremes were propounded by two religious groups at the time: the one, materialist (*cārvāka*) and supporting hedonism; and other, believing is a transcendental self or soul bound to a material body which should be annihilated by severe ascetic practices in order to release the true self."[30] Gotama the Buddha had experienced both of the *kāmasukha* and *atta-kilamatha*, and found both of these worldviews are spiritually dead-ends and to be useless. Indeed, both these extremes are ignoble and devoid of any gain.[31] Nevertheless, thus, he gave a middle path which steers clear of two extremes, two misguided attempts to gain release from suffering.

The Buddha discovered a middle way through his personal experience, which advocates avoiding both the extremes and gives vision and knowledge leading to calmness, insight, and the *nibbāna*.[32] The Buddha's middle way consists of the eightfold

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[27] Bhikkhu Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, Onalaska: Buddhist Publication Society Pariyatti Editions, 1994, 11.
[28] Bodhi, *The Noble Eightfold* Path, 11.
[29] SN. V. 420.
[30] Hammalawa Saddhātissa, *Buddhist Ethics: The Path to Nirvāna*, London: Wisdom, 1987, 58.
[31] VP. IV. 6: 17.
[32] "Monks, these two extremes should not be followed by one who has gone forth as a wanderer. What two? Devotion to the pleasures of sense, a low practice of villagers, a practice unworthy, unprofitable, the way of the world (on the one hand); and (on the other) devotion to self-mortification, which is painful, unworthy and unprofitable. By avoiding these two extremes the *Tathāgata* has gained knowledge of that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge,

path: right view (*sammā-diṭṭhi*), right intention (*sammā-sankappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*) and right concentration (*sammā-samādhi*), that assert the way to the *nibbāna*. Moreover, the eightfold path leads to calmness, understanding, cessation of suffering and *nibbāna*. Indeed, the Buddha's way to the cessation of *dukkha* lies successfully in treading of the eightfold Path (*aṭṭhaṅgiko-maggo*).[33]

enlightenment, *Nibbāna*. And what, monks, is that middle path which giveth vision . . . *Nibbāna*? Verily it is this *Ariyan* eightfold way, to wit: Eight view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, which causeth calm, special knowledge, enlightenment, *Nibbāna*" (SN. V. 420).

[33] The *aṭṭhaṅgiko-maggo* is recognised as the key practice for the cessation of *dukkha*, which contains eight individual paths, and each of them described as right or perfect (*sammā*). But, however, two extra paths—right knowledge (*sammā-nāṇa*) and right freedom (*sammā-vimutti*)—are recorded in the *Majjhima Nikāya Mahācattārīsaka Sutta* (MN. III. 76), as a factor of *aṭṭhaṅgiko-maggo*. The numerical variation in this path leads down to a skeptical vision to see, whether Gotama the Buddha himself taught the *aṭṭhaṅgiko-maggo* or it is the idea of later fame? Nevertheless, according to Davids (1935, 723), it is the result of the 'working of later systematising tendency', because, in some apparently early passages the individual's path is recorded 'without any reference to its eightfold characters' (Pande, 1999, 517). More precisely, Buddha had originally taught only the way figure in the forms of the middle path, and only later it got formalized into the eightfold path (Misra, 1995, 27). Whether the *aṭṭhaṅgiko-maggo* is taught by the Buddha's or it is a result of later compilation is still questionable but, the *aṭṭhaṅgiko-maggo* with the eight individual paths has become the standardized form of the teaching of the Fourth Noble Truths. For details, Davids C. "Curious Omissions in Pāli Canonical Lists," *JRASBI* 4, 1935, 721-724; Govind C Pande, *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass Publishers, 1999; Girija S P Misra, *Development of Buddhist Ethics*, New Delhi: Munshiram Manoharlal Publishers, 1995.

| ***Aṭṭhaṅgiko-Maggo*** | | |
|---|---|---|
| **Elements of the Eightfold Path training** | **Activities (Metal/physical)** | **Essentials of Buddhist** |
| 1. Right View (*sammā-diṭṭhi*) | Mental | Wisdom (*Paññā*) |
| 2. Right Intention (*sammā-saṅkappa*) | Mental | |
| 3. Right Speech (*sammā-vācā*) | Physical | Ethical Conduct (*Sīla*) |
| 4. Right Action (*sammā-kammanta*) | Physical | |
| 5. Right Livelihood (*sammā-ājīva*) | Physical | |
| 6. Right Effort (*sammā-vāyāma*) | Physical | Mental Discipline (*Samādhi*) |
| 7. Right Mindfulness (*sammā-sati*) | Mental | |
| 8. Right Concentration (*sammā-samādhi*) | Mental | |

**Table 1: The *Aṭṭhaṅgiko-Maggo* Triplet Division**

These eight factors by factors analysis can be summarized as follow: the right view is knowledge concerning the four noble truths, wholesome and unwholesome actions, and therefore is presented as a species of wisdom. Right intention is of three kinds, i.e., thoughts of desirelessness, thoughts of non-hatred, and thoughts of non-cruelty. Right speech refrains from flash speech, divisive speech, hurtful speech, and idle chatter speech. Right action refrains from destroying living beings, thieving, and non-celibacy. Right livelihood simply abandons the wrong livelihood and makes a living with the help of right livelihood. The right effort consists of practicing control of passion so as to prevent the rise of bad qualities. Right mindfulness can be developed by being constantly aware of four aspects, i.e., body, feeling, mind, and mind-objects. And right concentration is the sustained appreciation of a distinct attention on the object without the mind being distracted. The Buddha gave this to all irrespective of their caste, gender, class, and color for getting rid of *saṃsār*-ic existence. Moreover, the Buddhist path of *aṭṭhaṅgiko-maggo* is truly the middleness, which paves the way for the abandoning of greed and hate, giving vision, and knowledge. It leads to peace, direct knowledge and ultimately to the *nibbāna*,[34] by transformation of view, thought, speech, action, livelihood, striving, mindfulness, and concentration into right view, right thought, right speech, right action, right livelihood, right striving, right mindfulness, and right concentration. The four factors in the eightfold path—right view, right intention, right concentration and right mindfulness—refer to mental activities, such as understanding, thinking, aspiring and being mindful. These four factors are defined as stating the importance of maintaining the right frame of mind. On the other hand, the four factors—right speech, right action, right livelihood and right effort—are referring to physical activities, such as, speaking, acting, exerting, and earning (one's livelihood). These four factors state the importance of observing the right use of the body. Thus, it is said that the practice of *aṭṭhaṅgiko-maggo* is skillful and jointly all the eight factors direct a way of life towards the *nibbāna*.[35]

[34] MN. I. 15.

[35] But, the *Majjhima Nikāya Mahācattārīsaka Sutta* (MN. III. 71-78), presents the *aṭṭhaṅgiko-maggo* at two levels, firstly, the mundane (*lokiya*), which leads to good rebirths, and secondly, the transcendent (*lokuttara*) that builds on this preliminary development to go beyond rebirths, to *nibbāna*. About the twofold conclusions—at mundane level it mainly related to the favourable/praiseworthy rebirth, and second, at the transcendental level it talks about the *nibbāna*—Keown (1992, 108) rightly states that it "sometimes offered an evidence in support of the *kamma-nibbāna* dichotomy in view of the distinction it

The overarching purpose of the eightfold path is to promote three essential pieces of training: the moral conduct group (*sīlakkhandha*), concentration group (*samādhikkhandha*), and the wisdom group (*paññākkhandha*). Moreover, the teachings of the Buddha are authoritatively grouped under three headings, i.e., *sīla*, *samādhi*, and *paññā*.[36] These three groups represent three stages of training: (i) the training in the higher ethical conduct (*sīla*), (ii) the training in the higher mental discipline (*samādhi*), and (iii) the training in the higher wisdom (*paññā*). On the other hand, the triplet division of the eightfold path—*sīla*, *samādhi*, and *paññā*—are three hallmarks of the spiritual journey that starts from a purity of conduct (*sīla*) via perfect equanimity of mind through concentration (*samādhi*), and ends in the attainment of wisdom (*paññā*). However, instead of the order: moral conduct, meditation, and wisdom, the *Cūḷavedalla Sutta* contains the eightfold path as the order: *paññā*, *sīla*, and *samādhi*. The moral training group is made up of the right speech, action, and livelihood. The concentration group is made up of the right effort, mindfulness, and concentration. And the wisdom group made is up of the right view, and right intention.[37]

Tripartite division and sequence of the *aṭṭhaṅgiko-maggo*, i.e., ethical conduct (*sīla*), mental discipline (*samādhi*), and wisdom (*paññā*) is not in the *Majjhima Nikāya*

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makes between morality and supramundane religious practice". However, by affirming twofold of the eightfold path—*lokiya* and *lokuttara*—the Buddha's is not advocating two alternative paths for his followers, such as *lokiya* for lay-men/women, and *lokuttara* for monks/nuns (Keown, 1992, 109). Instead of making two alternative paths for his followers he made it quite clear in the *sutta* that there is only one path which deserves to be followed, the middle path, the way to the cessation of *dukkha*, *nibbāna*. The *Mahācattārīsaka Sutta* is not explicitly reported all paths at two levels— *lokiya* and *lokuttara*, therefore investigating eightfold path at two levels may mislead to the wrong conclusion. Keown, *The Nature of Buddhist Ethics*.

[36] The tripartite division of the Eightfold path in *sīla*, *samādhi*, and *paññā*, which according to Richard Gombrich, may have crystallised under the influence of existing Brahminical categories — action (*karma-yoga*), austerities (*tapas*), and knowledge (*jñāna-yoga*). He writes, "the Buddhist sequence of *sīla*, *samādhi*, and *paññā* was very like the Hindu sequence of *karma*, *yoga* and *jñāna*. I refer of course to the formal structure, not to the content." The Gombrich believes that the tripartite division of the Eightfold path is based on Brahminical categories— *karma*, *yoga*, and *jñāna*, whereas, Govind Chandra Pande believes that the three divisions of eightfold path are the basis of the Visuddhimagga, and it is also found in Sarvāstivāda works. For details see, Richard F. Gombrich, "Notes on The Brahminical Background to Buddhist Ethics," in Gatare Dhammapala, Richard Gombrich and K. R. Norman (eds) *Buddhist Studies in Honour of Hammalava Saddhatissa*, 91-102, Nugegoda: University of Sri Jayewardenepura, 1984; and Pande, *Studies in the Origins of Buddhism*, 514.

[37] "The three aggregates are not included by the Noble Eightfold Path, friend Visākha, but the Noble Eightfold Path is included by the three aggregates. Right speech, right action, and right livelihood—these states are included in the aggregate of virtue. Right effort, right mindfulness, and right concentration—these states are included in the aggregate of concentration. Right view and right intention—these states are included in the aggregate of wisdom" (MN. I. 301).

*Cūḷavedalla Sutta*.[38] The *Sutta* starts the order with *paññā*, then *sīla*, and ends with *samādhi* (summarised in Table one). This tripartite division of the eightfold path puts paths in a different order, which according to Bodhi,

> "The sequences of the path factors, however, is not the result of a careless slip, but is determined by an important logistical consideration, namely, that right view and right intention of a preliminary type are called for at the outset as the four entering the threefold training. Right view provides the perspective for practice, right intention the sense of direction. But the two do no expire in this preparatory role. For when the mind has been refined by the training in moral discipline and concentration, it arrives at a superior right view and right intention, which now form the proper training in the higher wisdom."[39]

The training of wisdom is designed to awaken the faculty to see things as they are. By placing the wisdom before the ethical conducts and mental discipline, the Buddha advises to develop intuitive wisdom, and awakening to the truth at first "[I]ntelligence and motivation are needed to make a start; at the end, they ripen to the true wisdom of Enlightenment"[40]. More precisely, once the wisdom attained the true vision of skillful and unskillful actions spring. For example, a person's primary duty will be to develop virtue, a gentle, moderate and self-controlled behaviour to benefit the self and others. To motivate this, he will have some degree of preliminary understanding of ordinary right view in the form of some acquaintance with the Buddhist outlook. With virtue as the indispensable basis for further progress, some meditation may be attempted. Thus, the wisdom is essential element for virtuous practices as well as for the right concentration. This will allow experiential understanding of the *dhamma* to develop—intent but calm concentration aids insight to penetrate subtle truths—so that deeper wisdom arises. Therefore, virtue is strengthened becoming a basis for further progress in meditation and wisdom. Moreover, the spiritual path spirals up to a higher level moral virtue→ meditation→ wisdom sequence.[41]

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[38] MN. I. 301
[39] Bodhi, *The Noble Eightfold Path*, 14-15.
[40] Gombrich, *Buddhist Precept and Practice*, 83.
[41] Peter Harvey, *An Introduction to Buddhism: Teachings, History and Practices*, Cambridge: Cambridge University Press, 1990, 84.

According to the above verse, the Buddha describes how morality leads up to the highest goal. The *sīla*, *samādhi*, and *paññā* are characterized as the basic principles of spiritual hierarchy, which quite explicitly begins with *sīla* that leads to culminating in a mind that is soft and without hindrances, quite clearly indicates *samādhi*. Finally, *paññā* is indicated by the reference to the four truths. A recurring passage in the *Mahāparinibbāna Sutta* also shows how the *sīla*, *samādhi*, and *paññā* are essential for successive spiritual hierarchy,

> "This is morality, this is concentration, this is wisdom. Concentration, when imbued with morality, brings great fruit and profit. Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance."[42]

On the other hand, "[t]he placing the morality as the first section of the Buddha's teaching is not an incident but is essential if the student is to processed with the mind-culture which is the core of Buddhism. The Buddhist scriptures frequently give warnings regarding the extreme danger of attempting to exercise state of mental concentration without through grounding in the practice of the morality."[43] If the moralities keep increasing then cultivation of concentration and wisdom become essential.[44] For instance, in the *Kimatthiya Sutta*, the Buddha's saying to Ānanda is recorded,

> "What is the purpose and benefit of wholesome virtuous behavior? Ānanda, the purpose and benefit of wholesome virtuous behavior is non-regret. And what, Bhante, is the purpose and benefit of non-regret? The purpose and benefit of non-regret is joy. And what, Bhante, is the purpose and benefit of joy? The purpose and benefit of joy is rapture. And what, Bhante, is the purpose and benefit of rapture? The purpose and benefit of rapture is tranquility. And what, Bhante, is the purpose and benefit of tranquility? The purpose and benefit of tranquility is pleasure. And what, Bhante, is the purpose and benefit of pleasure?

[42] DN. II. 81.
[43] Saddhātissa, *Buddhist Ethics*, 57.
[44] Saddhātissa, *Buddhist Ethics*, 57.

> The purpose and benefit of pleasure is concentration. And what, Bhante, is the purpose and benefit of concentration? The purpose and benefit of concentration is the knowledge and vision of things as they really are. And what, Bhante, is the purpose and benefit of the knowledge and vision of things as they really are? The purpose and benefit of the knowledge and vision of things as they really are is disenchantment and dispassion. And what, Bhante, is the purpose and benefit of disenchantment and dispassion? The purpose and benefit of disenchantment and dispassion is the knowledge and vision of liberation."[45]

According to the early Buddhism, the spiritual path evolves through the following three stages, i.e., moral discipline helps to develop concentration, concentration becomes the foundation for wisdom, and the wisdom works as the right instrument for reaching liberation. By the development of the *sīla* alone, an individual is lead to happy rebirth in the *kāma-loka*. The development of the *sīla* and *samādhi* causes rebirth in the *brahma-loka* and by developing all three—*sīla*, *samādhi*, and *paññā*—rebirth of all kinds becomes transcendent.[46] Thus, it is said that the three—*sīla*, *samādhi*, and *paññā*—are inextricably bound up together. "The eight factors are interdependent and must be perfected simultaneously, the fulfillment of one factor being unlikely without at least the partial development of the others."[47] According to Harvey, the order of the eightfold path is seen as that of a natural progression, with one factor following on from the one before it.[48] With a certain degree of progress, all eight factors can be presented simultaneously, each supporting the others.[49] Thus, it is classified as the Buddha's progressive talk (*anupubbī-kathā*) that culminates in the special teaching of the Buddha.[50] In the early Buddhist Pāli text, the eightfold path is explained as factual truths with moral relevance, which turns out to be a gradual path. For instance,

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[45] AN. V. 1-2.
[46] "After acknowledging the Path of Freedom, through virtue he transcends the way to states of regress (apāya); through concentration he transcends the sense plane, through wisdom he transcends all becoming. If he practises virtue to the full and practises little of concentration and wisdom, he will reach the stage of Stream-entrant and the stage of Once-returner. If he practises virtue and concentration to the full and practises little of wisdom, he will reach the stage of Non-returner. If he practises virtue, concentration and wisdom to the full, he will reach the peerless freedom of the Consummate One" Vis. 5; Cited in R. M. L. Gethin, *The Buddhist Path to Awakening*, Oxford: One World, 2001, 209.
[47] Saddhātissa, *Buddhist Ethics*, 46.
[48] Harvey, *An Introduction to Buddhism*, 82.
[49] Bodhi, *The Noble Eightfold Path*, 13.
[50] Gethin, *The Buddhist Path to Awakening*, 208.

> "Right view comes first because it knows the right and wrong form of each of the eight factors; it also counteracts spiritual ignorance, the first factor in the chain of Conditioned Arising, leading to dukkha. From the cold knowing of right understanding blossoms a right way of thinking, which has a balancing warmth. From this, a person's speech becomes improved, and thus his or her action. Once he or she is working on right action, it becomes natural to incline towards a virtuous livelihood. With this as basis, there can be progress in right effort. This facilitates the development of right mindfulness, whose clarity then allows the development of the calm of meditative concentration. Neither the ordinary nor the Noble Path is to be understood as a single progression from the first to eighth factor, however. Right effort and mindfulness work with right understanding to support the development of all the Path-factors: the Path-factors mutually support each other to allow a gradual deepening of the way in which the Path is trodden."[51]

The different factors are said to mutually reinforce one another, so that the mastery of each will involve contributions from the others: right view (*sammā-diṭṭhi*), follow the rules of right intention (*sammā-sankappa*) → right speech (*sammā-vācā*) → right action (*sammā-kammanta*) → right livelihood (*sammā-ājīva*) → right effort (*sammā-vāyāma*) → right mindfulness (*sammā-sati*) → right concentration (*sammā-samādhi*). The eightfold path has collectively brought rightness. The one, who has gained the path, develops the eight factors that in turn contribute to develop the right knowledge, right freedom and finally destroy all the *āsava-s*. Moreover, the *aṭṭhaṅgiko-maggo* is regarded as the Buddha's prescription for salvation from the condition of pain that permeates individual life. It can also be constructed as a prescription for conducting social life for a community of individuals who share the goal of attaining enlightenment,[52] which becomes the basic orientation for the Buddhist ethics. More precisely, the theoretical structure of Buddhist ethics is the *aṭṭhaṅgiko-maggo*. According to the *Saṃyutta Nikāya*, virtue "is the forerunner, the harbinger, of the

[51] Harvey, *An Introduction to Buddhist Ethics*, 39.
[52] Tesunori Koizumi, "The Noble Eightfold Path as a Prescription for Sustainable Living," in Richard K. Payne (ed) *How Much is Enough: Buddhism*, Consumerism, *and the Human Environment*, 133-145, Somerville MA: Wisdom Publication, 2010, 133.

arising of the noble eightfold way"[53]. "The noble eightfold way may regarded as the practical ethics of Buddhism for the purpose of building up the human character and improving it, but at the same time it is the way of the holy religion for attaining the highest enlightenment—Buddhahood."[54] According to Misra, "virtue is the mother of the Eightfold Way which in Buddhism constitutes the straight way to *Nirvāṇa* [*nibbāna*]."[55]

One of the central themes of the Buddhist world-view is the morality that governs the behaviour of individuals and the complete teaching of the eightfold path together ensures the complete psychological development of the individual. The eightfold path, especially its division of ethics or *sīla*, signifies value-oriented guidelines by adhering to which, it is assumed, an agent can live virtuous life, cultivate good habits, and care for others. Thus, the *aṭṭhaṅgiko-maggo* is a specific state of calmness and open mindedness that is skilful. All eight individual factors are related to the cultivation of the others factors. Together they all cultivate in an individual good habit and care for others. According to Stephen Batchelor, the eightfold path encompasses everything that we do,

> "It begins with how we understand the kind of reality that we inhabit and the kind of beings that we are that inhabit such a reality. Such a vision underpins the values that inform our ideas, the choices we make, the words we utter, the deeds we perform, the work we do. It provides the ethical ground for mindful and focused awareness, which in turn further deepens our understanding."[56]

After enunciating the middle way, the Buddha gives the *cattāri ariyasaccāni* (four noble truths). They are as follows,

1. This is the noble truth of *dukkha* (*idaṃ dukkhaṃ*)

2. This is the noble truth of origin of *dukkha* (*ayaṃ dukkha-samudayo*)

3. This is the is the noble truth of cessation of *dukkha* (*ayaṃ dukkha-nirodho*)

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[53] SN. V. 29.
[54] Junjiro Takakusu, *The Essentials of Buddhist Philosophy*, Bombay: Asia Publishing House, 1956, 20.
[55] Girija S P Misra, *Development of Buddhist Ethics*, 27.
[56] Stephen Batchelor, *Buddhism without Beliefs: A Contemporary Guide to Awakening*, New York: Riverhead Books, 1997, 10-11.

4. This is the noble truth of the way leading to the cessation of *dukkha* (*ayaṃ dukkha-nirodha-gāminipaṭipadā*).[57]

The four noble truths—*dukkha*, *dukkha-samudayo*, *dukkha-nirodho* and *dukkha-nirodha-gāminipaṭipadā*—are defined in the *Saṃyutta Nikāya*, *Dhammacakka-ppavattana Sutta*[58] as follows,

> Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.
>
> Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.
>
> Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.
>
> Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view (*sammā-diṭṭhi*), right

[57] SN. V. 421-422

[58] The *Dhammacakkappavattana Sutta* account of four noble truths had both nuanced and challenged in recent scholarship. Numbers of studies have shown that the *Dhammacakkappavattana Sutta* cannot be taken at face value, the aura of the Buddha first sermon has to lead to scholar to accept this presentation of four noble truths as authentic. Moreover, they doubted the authenticity of certain elements of the *Sutta* accounts. According to them some parts of the *Sutta* should be thought of as later accretions. For instance, according to Eviatar Shulman, a careful reading of the *Sutta* accounts with a comparison of other *Nikāya*-s accounts on four noble truths clearly indicates that this is not the way the teaching was originally formulated. In the similar vein, Carol S. Anderson states that the available *Dhammacakkappavattana Sutta* accounts of four noble truths are an addition to the Sutta, which was probably made at some point after the earliest versions. There are others such as Gregory Schopen, Lambert Schmithausen, K R Norman, and so forth who gave more or less similar arguments. For details see, Eviatar Shulman, *Rethinking the Buddha: Early Buddhist Philosophy as Meditative Perception*, New York: Cambridge University Press, 2014, 136-187; Carol S. Anderson, *Pain and Its Ending: The Four Noble Truths in the Theravāda Buddhist Canon*, New York: Routledge, 2013, 15-21 & 64-70; Gregory Schopen, *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, Honolulu: University of Hawaii, 1997; Lambert Schmithausen, "Preface," in David Seyfort Ruegg and Lambert Schmidthausen (eds) *Earliest Buddhism and Madhyamaka* Vol. 2, 1-4, Leiden: E. J. Brill, 1990; K. R. Norman, "The Four Noble Truths," in K R Norman (ed) *Collected Papers Vol. 2*. 210-223. Oxford: Pali Text Society, 1990.

intention (*sammā-sankappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*), and right concentration (*sammā-samādhi*).[59]

The first noble truth, this is *dukkha*, is defined in the above passage: *dukkha* is birth, old age, disease, and death. The following line of the definition states that sorrow and grief, mental distress and physical distress, and unrest are *dukkha*. The last part of the definition says that the association with the thing not likes is *dukkha*, separation from desired is *dukkha*, not getting what one wants is *dukkha*; in short, the five aggregates of grasping are *dukkha*. According to above passages, there are three kinds of craving or thirst—craving for sensual pleasures, craving for existence, craving for extermination—which cause for *dukkha*, the noble truth of the origin of *dukkha*. And the complete and absolute ending of these cravings or thirsts are the solution to the problem of *dukkha*, this is the third noble truth of the cessation of *dukkha*. The cessation of *dukkha* is the *nibbāna*. The fourth noble truths, i.e., the noble truth of the way leading to the cessation of *dukkha*, states there is a way to the ending of *dukkha* that consists of the eightfold path. The four noble truths are the fundamental realities that the Buddha sees in the flow of experience of themselves and others. According to Harvey, the four noble truths may be termed as "the four realities for the spiritually ennobled". He goes on to say that the four noble truths are the four true realities as seen by one with wisdom and attention, which gets to the fundamental basic of things.[60] According to the *Mahāsatipaṭṭhāna Sutta*, knowing the four noble truths is right view leading to the spiritual liberation, *nibbāna*.[61] Moreover, according to the Buddha, once he got the realization of the four noble truths he knew that this life was his last rebirth and that he had no more births in the future.[62] Having a true understanding of the four noble truths is the way to the realization of *nibbāna*.

On the other hand, the right view of the four noble truths develops in two stages: (i) the right view that accords with the truths (*saccānulomika sammā diṭṭhi*), and (ii) the

[59] SN. V. 421-422.
[60] Peter Harvey, "The Four Ariya-saccas as 'True Realities for the Spiritually Ennobled' — the Painful, its Origin, its Cessation, and the Way Going to This — Rather than 'Noble Truths' Concerning These," *BSR* 26(2), 2009, 197-227.
[61] DN. II. 311-312.
[62] Anderson, *Pain and Its Ending*, 1.

right view that penetrates the truths (*saccapaṭivedha sammā diṭṭhi*). The right view that accords with the truths inspires us to take up the practice, to embark upon the threefold training in moral discipline, concentration, and wisdom. When the training matures, the eye opened by wisdom penetrates the truths, and liberates the mind from all the bondage.[63] For instance, one of the Buddha's companion, i.e., Koṇḍañña, cultivates the knowledge of four noble truths, and thereby he becomes a stream-enterer (the first stage of the path to *nibbāna*).

There are four stages of the path to the *nibbāna*, and they are: (i) *sotāpanna* (stream-winner), (ii) *sakadāgāmī* (once-returner), (iii) *anāgāmī* (non-returner) and (iv) *arahant* (perfection/worthy one). These four stages of enlightenment are culminating in full enlightenment, *arahant*. These stages are designed to the successive breaking of ten fetters, and eliminating of all defilements, by following the eightfold path. According to the *Mahāvacchagotta Sutta*, the one who has renounced his home life and enters into a homeless life of a recluse, can reach the all four types of enlightenment.[64] Whereas, the lay-followers, who still enjoy sensual pleasure can reach only the second stage, *sakadāgāmī* (once-returner), and those who (lay-followers) lead lives of celibacy with the destruction of the five lower fetters, can reach third stages of enlightenment, *anāgāmī* (non-returner).[65] These four stages of enlightenment define in the *Mahāli Sutta*[66] as follows,

> ". . . [I]n one case a monk, having abandoned three fetters, becomes a Stream-Winner, not liable to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a Once-Returner who, having returned to this world once more, will make an end of suffering. Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth [in a higher sphere] and, without returning from that world, gains enlightenment. Again, a monk through the extinction of the corruptions reaches in this very life the uncorrupted

[63] Bodhi, *The Noble Eightfold Path*, 25-27.
[64] The earliest source of Buddhism does not give any reason why a layman spiritual progress limits to an *arahant*; however, there are references about many lay *arahant*-s in the canon.
[65] MN. I. 490-497.
[66] DN. I. 150-158.

deliverance of mind, the deliverance through wisdom, which he has realised by his own insight . . .”[67]

According to the above passage, first two stages of enlightenment commonly refer to three fetters, i.e., *sakkāyadiṭṭhi* (identity view), *vicikicchā* (doubt), and *sīlabbataparamāsa* (distorted grasp of rules and vows). The five lower fetters are referring to once-returner and non-returner, i.e., the first three fetters of stream-winner and once-returner with the addition of *kāmarāga* (sensual desire), and *vyāpada* (ill will). There is a minor difference between these two stages of enlightenment: whom fourth and fifth fetters are significantly weakened called a once-returner, and whom these two fetters are destroyed is non-returner. The one who destroys all the ten fetters (both five lower and five higher) can reach the fourth stages, and the ten fetters are the first five lower fetters of non-returner with passion for form (*rūpa-rāga*), passion for what is formless (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*).[68] In this sense, the one who possesses the self-identified views, uncertainty, grasping at precepts and practices becomes a stream-enterer. In other words, having a glimpse of reality and perceiving the falsity of the self-belief, one is unshakeable and no more dependent on external aids. One who has gained this state can, it is said, no longer be born in ‘states of woe’ and is assured of attaining the *nibbāna* after, at the most, seven more lives. Second, the one who possesses stream-entered three fetters combined with sensual desire and ill will, becomes a once-returner, but the fourth and fifth fetters are greatly weakened. Such a person will attain the *nibbāna* after one more human birth. Third, the one who possesses the five lower fetters, i.e., self-identified views, uncertainty, grasping at precepts and practices, sensual desire and ill will, becomes a non-returner. In such a person, all attachments to this world have been ceased and at

[67] DN. I. 156. Similar description about the four enlightenment stages can be found in the *Saṃyojāna Sutta* of the *Aṅguttara Nikāya*, but in addition, the *Saṃyojāna Sutta* refers them with an interesting name. For instance, the stream-enterer is called *samaṇamacala* (unshaken ascetic), the once-returner is called *samaṇapuṇdarīka* (blue-lotus ascetic), the non-returner is called *samaṇapaduma* (white lotus ascetic), and the arahant is said to be *samaṇesu samaṇasukhumāla* (graceful ascetic among ascetics) within this *Sutta*. AN. II. 88-89. On the other hand, in the *Saṃyutta Nikāya*, these four stages of enlightenment are differentiated in terms of the progressive development of the five faculties (*indriya*-s)—faculties of faith (*saddhindriya*), energy (*viriyindriya*), mindfulness (*satindriya*), concentration (*samādhindriya*), and wisdom (*paññindriya*). It is said that one can attain the stage of the *arahant* through the completion and fulfillment of the five faculties and that if one’s faculties are weaker than those required for an *arahant*, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer. SN. V. 200.

[68] AN. V. 17.

death one will be reborn in a higher world, in one of the pure abodes and will attain the *nibbāna* from being there without returning to this world. Fourth, the last stage of enlightenment, *arahant*, can be achieved by destroying ten fetters, i.e., self-identified views, uncertainty, grasping at precepts and practices, sensual desire, ill will, passion for form, passion for what is formless, conceit, restlessness, and ignorance. The one who completely eradicates these ten fetters is an *arahant*. In this sense, an *arahant* is a worthy one, a person who has destroyed the afflictions (*kilesa*), and has ultimately attained awakening. According to *Saṃyojāna Sutta*, an *arahant* is one who has completely put aside ten fetters that bind human beings and leads to the cycle of rebirth; thus, destroying all causes for their *saṃsā*r-ic existence.[69] For such a one, the task has been completed, and that person will attain *nibbāna*.

According to the *Dhātuvibhanga Sutta* of *Majjhima Nikāya*, the *nibbāna* is the supreme noble truth, which has an undeceptive nature[70] and is defined in the *Dhammapada* as the highest happiness.[71] The early Buddhist Pāli literature has characterized the term as a positive state, ultimate happiness, which unfold itself with the destruction of lust, the destruction of hatred, and the destruction of delusion.[72] According to the tradition, lust/greed, hatred, and delusion are a source of attachment and spiritual ignorance, which cause for the *saṃsā*-ric existence, *dukkha*. And the cessation of *dukkha* comes from the destruction of these roots of *dukkha*. Moreover, one who has destroyed— lust, hate and delusion—are no longer subject to future arising, beyond the remaining of birth, ageing, and death. In this sense, the *nibbāna* is an ethical state that can be reached in this birth by ethical practice, meditation, and insight opening a path to meritorious actions. *Nibbāna* may see as an inner motivational factor for meritorious action. Moreover, in the early Buddhism the *nibbāna* is the source of the virtuous action. The basic feature of Buddhists worldview relevant to ethics is the four noble truths, eightfold path, *nibbāna*, principle of *paṭiccasamuppāda* and so on, and we shall be referring these elements throughout the thesis.

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[69] AN V. 17.
[70] MN. III. 245.
[71] '*nibbāṇaṁ paramaṁ sukham*' Dhp. XV:8.
[72] SN. IV. 251.

### 2.1.3. The *Saṅgha*

The third inspiriting elements of Buddhists worldview are *Saṅgha* (Order). The formation of the *saṅgha* took place at the Deer Park, Isipatana, where the Buddha delivered his first sermon to first five companions by saying 'to spread the world what he taught',

> "Then the Lord addressed the monks, saying: "I, monks, am freed from all snares, both those of devas and those of men. And you, monks, are freed from all snares, both those of devas and those of men. Walk, monks, on tour for the blessing of the many-folk, for the happiness of the many-folk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. Let not two (of you) go by one (way). Monks, teach dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing dhamma, are decaying, (but) if they are learners of dhamma, they will grow. And I, monks, will go along to Uruvelā, to the Camp township, in order to teach dhamma."[73]

He established the Order to provide a mean for those who wish to practice full-time in a direct and highly disciplined way, free from the restrictions and responsibilities of the household life. The *saṅgha* also fulfills the function of preserving the Buddha's original teachings and providing spiritual support for those who takes three refuges.[74] According to Richard H. Robinson (et all.), there are two—ideal and conventional—sense of Buddhist *saṅgha*. In its ideal or ordinary sense, consists of all people, lay or ordained, who have acquired the pure *dhamma*-eye, gaining at least a glimpse of the deathless and whereas in the conventional sense, *saṅgha* denotes the communities of ordained monks and nuns.[75] In both the senses, the *saṅgha* was for a practice of values for the happiness and welfare of all beings, which becomes its

[73] Vin. IV. 20.
[74] In the very early days after the Buddha's enlightenment, before the foundation of the *saṅgha*, only two refuges could take; such declaration was made by first two lay followers (upāsaka-s): Tapassu and Bhalluka, the one who could take only the first two refuges. They are recorded with saying, "we take our refuge sir, in the blesses one and in his dhamma; may he receive us as lay devotees (*upāsaka*-s) who from this day on, while our life lasts, have taken their refuge" Vin. I. 4 & Saddhātissa, *Buddhist Ethics*, 67-68.
[75] Richard H. Robinson, Willard L. Johnson, Sandra A. Wawrytko and Thanissaro Bhikkhu, *Buddhist Religions: A Historical Introduction*, Belmont, Albany, etc.: Wadsworth Publishing Company, 1997, 42.

foundational elements. From the beginning, it contains both lay-followers and monks, while the lay-follower assents to the Buddhist ideal and the monks are the missionary. Nevertheless, they both are interdependent on each other,

> "Both those with houses, and those without houses, being mutually dependent upon each other, do exalt the Good Law, which is Security unsurpassed. And from them that have house the houseless receive cloths, requisites (for sickness), beds and seats, shelter and entertainment. Through reliance, moreover, on the Auspicious One, both householders and those without houses have Faith in the Sanctified One and meditate with noble wisdom. Having here (on earth) fulfilled the Law, the path that leasdeth to Felicity, they rejoice within the world of the gods, (for) they follow (lit. they lust) their Lusts, and take joy therein."[76]

On the other hand, the *saṅgha* was formulated as an ideal community for monks and nuns so that they pursue 'the pure holy life', more precisely, 'with the optimum conditions for spiritual growth'[77]. This institution not only consists of those who have decided to devote their lives to striving for Enlightenment; it also preserves the memory of the Buddha's Teaching.[78] For preserving and propagating those truths what the Buddha taught, he established the *saṅgha*.

Just after the Buddha's death a council of *arahnat*-s was held at Rājagaha to agree on the contents of the *dhamma* and *Vinaya*. In this first council, Ānanda recites the *Sutta*-s and Upāli recites the *Vinaya*. A second council was held at Vesālī to brought the ten points (*dasa-vatthūni*) of the Vajji monks of Vesālī, which signified a relaxing of monastic discipline. The ten lawful practices of the Vajji's are,

> (i) the storing of salt in a horn (*siṅgiloṇakappo*), (ii) the eating of food when the shadow of the sun had passed two fingers breadth beyond noon (*dvaṅgulakappo*), (iii) to eat once and then go again to the village for alms, and there eating again, if invited (*gāmantarakappo*), (iv) the holding of the Uposatha separately by monks dwelling in the same district (*āvāsakappo*), (v) the carrying out of an official act when the assembly is incomplete (*anumatikappo*), (vi) the

[76] Iti. 107.
[77] Harvey, *An Introduction to Buddhism,* 73.
[78] Gombrich, *Theravāda Buddhism*, 1.

custom of doing something because of the preceptor's practice (*āciṇṇakappo*), (vii) taking un-churned milk, even after the mealtime (*amathitakappo*), (viii) drinking unfermented palm-wine (*jaḷogiṃ-pātuṃ*), (ix) the use of a mats to sit on which were not of the prescribed size, if they were without fringe (*adasakaṃ-nisīdanaṃ*), and (x) accepting gold and silver (*jātarūparajatanti*).[79]

According to the Vajji's, practice of these ten points are lawful, which are regarded as unlawful by Yasa, the son of Kākaṇḍakā (*yaso kākaṇḍakaputto*). The *bhikkhu* Yasa openly declared these practices to be unlawful. According to him, these ten points contradicts with some rules of the *Pācittiya* as well as some other monastic rules. For instance, practice of first is contrary to *Pācittiya* thirty-eight, which prohibits the storage of food. The second practice is against the *Pācittiya* thirty-seven, which forbids taking of food after midday. The third practice is contrary to *Pācittiya* thirty-five, which forbids over-eating. Fourth one contravenes the *Mahāvagga* rules of residence in a parish (*sīmā*). Fifth practice also amounts to a breach of monastic discipline. Seventh is in contravention of the *Pācittiya* thirty-five, which prohibits over-eating. Practice of eight is opposed to *Pācittiya* fifty-one, which forbids the drinking of intoxicants. Ninth is contrary to the *Pācittiya* eighty-nine, which prohibits the use of borderless sheets and practices of tenth is forbidden by rule eighteen of the *Nissaggiyakaṇḍaṃ Pācittiya*, which forbids monks to accept gold and silver. These ten points become a ground of dispute between the bhikkhu Yasa, and the *bhikkhu*-s of Vesālī, Vajji, which is seen as the step towards the foundation of sect. Indeed, the dispute in the early Buddhist *saṅgha* was based on the disagreements over monastic discipline.[80] *Bhikkhu*-s who agreed and followed Yasa's claims called themselves the *Sthaviravāda*, and the *bhikkhu*-s of Vesālī who wanted changes in monastic rules called themselves the *Mahāsānghika* or those who belong to the universal *saṅgha*. This dispute within the *saṅgha* has paved the way for the emergence of different interpretative schools of thoughts. The early Buddhist texts state that the first split was between the *Sthaviravāda* and the *Mahāsāṃghika* that took place approximately one hundred years after the death of the Buddha. After this initial schism, more were to

[79] Vin. V. 93.
[80] However, the recent scholarship has shown that the probable cause of the schism was an attempt to expand the number of monastic rules slightly. Harvey, *An Introduction to Buddhism*, 73-75.

follow. According to the texts *Dipavamsa* and *Mahavamsa*, from the *Sthaviravāda*, *Mahīśāsaka*, *Sarvāstivāda*, *Kāśyapīya*, *Sautrāntika*, *Sankrantika*, *Dharmaguptaka*, *Vatsīputrīya*, *Dharmottarīya*, *Bhadrayānīya*, *Sannāgarika*, and *Saṃmitīya* emerged; and, from the *Mahāsāṃghika*, *Gokulika*, *Prajñaptivāda*, *Bahuśrutīya*, *Ekavyahārikas* and *Caitika* emerged.

### 2.1.4. The Texts of the *Buddha, Dhamma,* and *Saṅgha*

The *Pāli* canonical literature contains vast and rich materials, which is an invaluable aid to the systematic study of the ancient Indian history. Moreover, the details about the Buddha, *dhamma,* and *saṅgha* are available in the Pāli literature; therefore, the early Buddhist canonical literature is considered as the authentic source of the early Buddhism scholarship. The Buddha's *dhamma* is contained in voluminous texts preserved and studied by the monastic *saṅgha*. The advice and guidance that monks and nuns give to the laity are based on these texts and their own experience. These texts are the authoritative guide to the nature of reality, the right way of living and so forth. However, these teaching are not to be simply accepted, but used, investigated, and confirmed. A comprehensive analysis on testing out the teachings is recorded in the *Kālāma Sutta*, which states,

> "Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'The ascetic is our guru'. But when, Kālāmas, you know for yourselves: 'These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering' then you should abandon them . . . But when you know for yourselves: 'These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to weltare and happiness' then you should live in accordance with them."[81]

[81] AN. I. 189-190.

The passage gives the central role of an individual conscience. Moreover, everyone is to make up his own mind about religious teaching, one is not to take a religious doctrine on trust, but to test it by one's own experience, which according to Gombrich ". . . a careful reading [of *Kālāma Sutta*] will show that the Buddha is confident, to say the least, that following his advice will lead his audience to accept his teaching. His appeal is that of the new man who finds himself at variance with accepted authority; it contains no implication that his own understanding of the truth might be either defective or valid only subjectively"[82]. *Tevijja Sutta* also includes similar worldview in which Buddha has criticized Brahmins for teaching what they had not experienced.[83]

On the other hand, there are number of passages recorded in the early Buddhist Pāli literature, in which the term Pāli is constantly refered in the sense of the original authoritative text of the Buddhist canon. The term Pāli is used within the meaning of original Buddhist texts, the texts of the canon. The Pāli canonical literature consists of the three *Piṭaka*-s or baskets containing, the *Vinaya*, the *Sutta* and the *Abhidhamma*.

The *Vinaya Piṭaka*, consisting of the *Pārājika*, *Pācittiya*, *Mahāvagga*, *Cūḷavagga*, and *Parivāra* mainly deals with rules and regulations for the management of the Buddhist *Saṅgha*, and for guiding the everyday conduct of *bhikkhu*-s *and bhikkhunī*-s. The *Sutta Piṭaka* comprises of the five *Nikāya*-s i.e., *Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya*, and *Khuddaka Nikāya*. The last *Nikāya*, *Khuddaka* consists fifteen individual texts: *Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Sutta-nipāta, Vimāna-vatthu, Peta-vatthu, Ttheragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga, Apadāna, Buddhavaṃsa*, and *Cariyāpiṭaka*. The last, *Abhidhamma Piṭaka* contains seven texts: *Dhammasaṅgaṇī, Vibhaṅga*, *Dhātukathā*, *Puggala-paññatti*, *Katthāvatthu, Yamaka*, and *Paṭṭhāna*. According to the early Buddhist tradition, the texts of the Pāli canon (first two) was settled at a council held at Rājagaha immediately after the death of the Buddha. Thus, its authenticity has been questioned. Moreover, not all parts of the Pāli Canon are equally old or can literally take to be the Buddha's precise words (*Buddhavacana*). In addition to the

[82] Gombrich, *Theravāda Buddhism*, 53.
[83] DN. I. 235-252.

canonical works, there are also post-canonical Pāli texts that sufficiently talks about the Buddha, *Dhamma*, and *Saṅgha*.

### 2.2. The Nature of Buddhist Ethics

> "Morality is woven into the fabric of Buddhist teachings and there is no major branch or school of Buddhism that fails to emphasize the importance of the moral life. The scriptures of Buddhism in every language speak eloquently of virtues such as non-violence and compassion, and the Buddhist version of the 'Golden Rule' counsels us not to do anything to others we would not like done to ourselves . . . This core is composed of the principles and precepts, and the values and virtues expounded by the Buddha in the 5th century BCE and which continue to guide the conduct of some 350 million Buddhists around the world today."[84]

Most of the Buddha's teachings are deeply concerned with what is good, right, skillful and so forth, for the attainment of spiritual perfection. The morality is inherent within the Buddha teachings. At the same time, the virtuous behaviour is the foundation of the Buddhist spiritual path that leads one to the complete absence of *dukkha*, in other worlds towards the attainment of *nibbāna*. It is recorded in the *Aṅguttara Nikāya* that virtuous behaviour generates freedom from remorse and this leads to meditative calmness, insight, and liberation through gladness and joy. The virtuous behaviour progressively leads to the foremost and praiseworthy actions,

> ". . . the purpose and benefit of wholesome virtuous behavior is non-regret; the purpose and benefit of non-regret is joy; the purpose and benefit of joy is rapture; the purpose and benefit of rapture is tranquility; the purpose and benefit of tranquility is pleasure; the purpose and benefit of pleasure is concentration; the purpose and benefit of concentration is the knowledge and vision of things as they really are; the purpose and benefit of the knowledge and vision of things as they really are is disenchantment and dispassion; and the purpose and benefit of disenchantment and dispassion is the knowledge and vision of liberation."[85]

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[84] Damien Keown, *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, 3.
[85] AN. V. 2.

On the other hand, the spiritual goal of the *nibbāna* also motivates an agent towards virtuous behaviour. Moreover, the conception of *nibbāna* determines the nature of actions. With analysing early Buddhist elements for the *nibbāna* many scholars for the past six decades claim different forms of Buddhist ethics such as descriptive ethics, normative ethics, and metaethics. For instance, according to Razzino most of the work done so far on Buddhist ethics has been confined to the level of simple descriptive ethics,

> "The bulk of the literatures of Theravāda Buddhist ethics has been descriptive. Scholars have gone to the Pali [Pāli] Canon and have compiled, systematised and represented moral injunctions, prescriptions and anecdotes mush as they occur in the texts and with no more explication than that given by the Buddha who often spoke in metaphors and parables."[86]

Shundo Tachibana in his book entitled *Ethics of Buddhism* was confined to the level of simple descriptive ethics that explain the practical morality of Buddhism: "I thought it would be better to go through the investigation of its cardinal virtues than merely to abstract its moral idea and philosophise it. This is, I think, the best way of elucidating the practical side of morality."[87] Tachibana's analogy of the Buddhist morality mostly concerned with the practical issues; whereas, Damien Keown in his book entitled *The Nature of Buddhist Ethics* claims that Buddhist ethics is the nearest to the domain of virtue ethics. On the other hand, Charles Goodman in his book entitled *Consequences of Compassion: An Interpretation and Defence of Buddhist Ethics* have succeeded in highlighting some consequentialist aspects of Buddhist ethics and Michael G. Barnhart in his essay entitled "Theory and Comparison in the Discussion of Buddhist Ethics" argued that the Buddhist Precepts and Rules are obligatory not because they exhibit some normative character but because they are connected to Buddhist insights about the nature of existence and the delusions of selfhood, which is what a Kantian approach to deontology requires. Number of scholars has argued what is the nearest

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[86] A. Razzino, *"PANNA" and "KARUNA" in Theravāda Buddhist Ethics Compared to Love in Protestant Christian Ethics*, Ph.D. Thesis, Northwestern University, 1981, 4; Cited in Keown, *The Nature of Buddhist Ethics*, 4.

[87] Tachibana, *The Ethics of Buddhism*, iii.

analogy of Buddhist ethics in western ethical models, and they found different conclusions.

Before we delve into the main project, we need to know certain basic facts about the ethics as well as the different worldviews of ethics. Ethics is a branch of philosophy. It is a philosophical study of morality, moral problems, and moral judgments. Moreover, "[i]ts primary aim is to determine how one ought to live and what actions one ought to do in the conduct of one's life."[88] The ethics has many subdivisions; however, it broadly distinguishes into three kinds of thinking: (i) Descriptive ethics, (ii) Normative ethics and (iii) Meta-ethics.

First, descriptive ethics is the description of the morality of both individuals and groups. Its job is to give an objective account of the moral prescriptions, norms, and values of a community or group to show their principle applications in the specific context or situation. It is a form of empirical research into the attitudes of individuals or groups of people. Second, the normative ethics tries to find out answers to questions such as: how one ought to act? How we ought to live? And what does make an action right or wrong? The normative ethics focuses neither much on the nature of the moral value nor the status of moral truth. It rather focuses on the question, how we should act in the world and it is to give an analysis of the right action. The worldview precisely distinguishes from providing justification for living morally and from formulating possible criteria for reaching a moral decision. The main theories of normative ethics include Utilitarianism, Deontology, and Virtue Ethics. Third, the meta-ethics is a worldview that is concerned with the human nature and foundation of value, and the meaning of moral terms. It explores the connection between values, human motivation, and reasons for action. Moreover, the meta-ethics is concerned with the meaning of moral terms, moral reasoning, the logic of ethical legitimization and validation.

[88] John Deigh, *An Introduction to Ethics*, Cambridge, Delhi, etc., Cambridge University Press, 2010, 7.

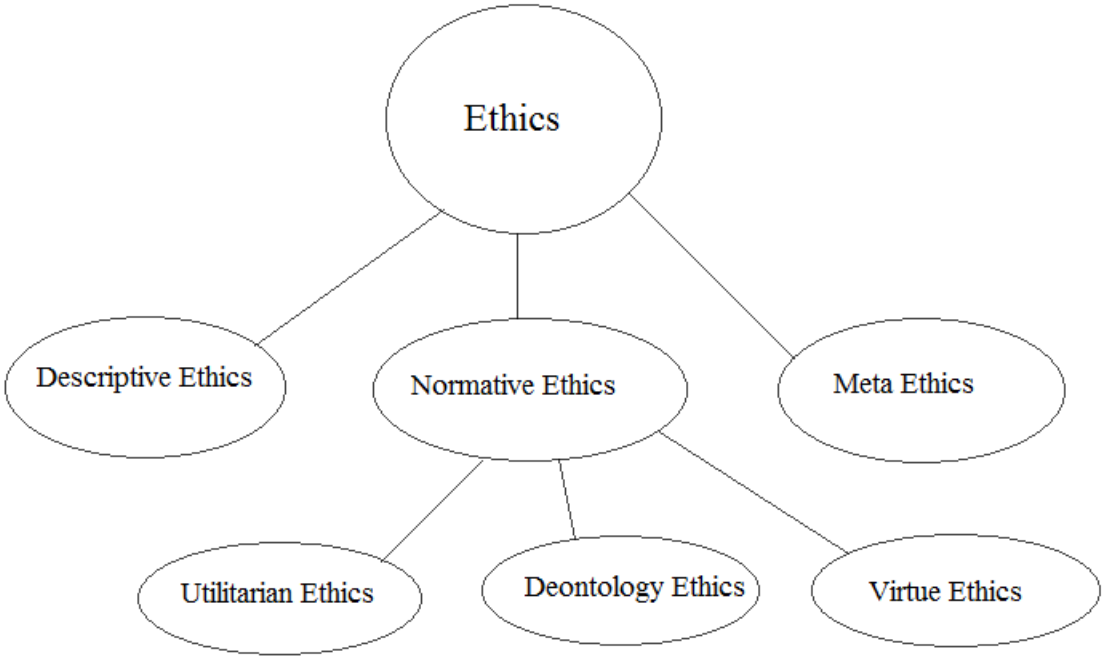


Figure One: Ethics and its Subdivisions

### 2.2.1. Normative Ethics and Buddhism

There are number of scholars such as Damien Keown, Christopher Queen, Sallie King, Charles Goodman and others, who have argued that the Buddhist ethics is the nearest to the different normative western ethical theories. The comparative study of Buddhist ethical elements and normative ethical theories is done so far on the two grounds,

> First, unlike Western ethics, Buddhist ethics is more concerned with individual salvation, a soteriology, that is grounded in psychological analysis and training of the mind than with the search for universal principle. And secondly, the history of Buddhist ethics has been described as a form of moral *bricolage*, where ethical stances are pieced together from Buddhist principles and extant folk ethics.[89]

For the last two decades, ethical theorizing of the Buddhist teaching have begun by the Buddhist scholars. "A fruitful dialogue between Buddhist and Western traditions

[89] Paul Verhaeghen, "Good and Well: The Case for Secular Buddhist Ethics," *CB* 16(1), 2015, 47.

of ethical reflection in which each tradition might be enriched by the ideas of the other."[90] Some of their analogies are as follows,

Utilitarianism holds that consequences matter in the ethics. The right or good action is that which produces the maximize benefits for everyone or greatest happiness for the greatest numbers. Moreover, Utilitarianism is the worldview that affirms the satisfaction of desire or interest has intrinsic value and only those actions are morally right which produce greater pleasure than pain. There are different accounts of Utilitarianism, or it has a broad and diverse family of ethical theories such as "(i) Hedonistic act Utilitarianism: acts are right, wrong, or indifferent based on the pleasure they produce. It is popularly known as Classical Utilitarianism; (ii) Perfectionist act Utilitarianism: there are various perfections that human beings aspire to realise. An act that leads to the realisation of perfections is right, even if it produces more pain than pleasure; (iii) Hedonistic act Minimalism: any act which produces any pleasure at all is right; (iv) Hedonistic lifetime Utilitarianism: an act to be right must be a part of that life which produces more pleasure than any other life that the agent could have led."[91] Each of these theories gives emphasis on consequences in deciding how we should behave to reduce unhappiness, for everyone is affected by it.[92] More or less all the different accounts of utilitarian worldviews are precisely affirming the rightness of an action consisting in the nature of its effects. A person's act is morally right, if and only if, it produces more happiness than any other act that the person could perform at that time.

The main proponent of Utilitarian and Buddhist ethics is Charles Goodman, who believes, "Buddhism involves some kind of universalist consequentialism,"[93] which he is calling 'perfectionist consequentialism'. Moreover, his main argument claims that Buddhist ethics can best be understood as perfectionist consequentialism, because the Buddhist precepts or rules for the absence of suffering are driven by compassion towards sentient beings with the aim to provide them with happiness[94] (*sukkha*): 'as a

[90] Charles Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," *PEW* 58(1), 2008, 17.
[91] Ipsita Roy, *Role of Ethics in Nature-Human Relationship: A Pragmatic Inquiry*, Ph.D. Thesis, Indian Institute of Technology (Indian School of Mines) Dhanbad, 2015, 62-63.
[92] Harvey, *An Introduction to Buddhist Ethics*, 49.
[93] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 18.
[94] Buddha taught a path, a way of life, leading to happiness which can be divided into two — happiness in this life and in the future lives. Since in Buddhism the ultimate happiness is *nibbāna*, the happiness in the coming lives actually possesses this significance.

mental state of accepting and rejoicing in the present situation'[95]. Goodman's such worldviews are based on the Indian Mahāyāna Buddhist texts. He goes on to say that at least the Mahāyāna Buddhist ethics is a version of perfectionist consequentialism and there are numbers of Indian Mahāyāna Buddhist texts that express an ethical perspective in common with the various versions of Universalist consequentialism.[96]

According to him, the basic idea of Buddhist ethics is to make all sentient beings lives happy, which he finds in the Śāntideva Śīkṣā-samuccaya. He quotes Śāntideva as to claims that "[t]hrough actions of body, speech, and mind, the Bodhisattva sincerely makes a continuous effort to stop all present and future suffering and depression, and to produce present and future happiness and gladness, for all beings."[97] Goodman then concludes, "[n]one of the distinctive characteristics of classical act-utilitarianism are missing from this passage. The focus on actions; the central moral importance of happy and unhappy states of mind; the extension of scope to all beings; the extreme demands; the absence of any room for personal moral space; the balancing of costs and benefits; the pursuit of maximization—every one of these crucial features of utilitarianism is present."[98]

Not only the above cited verses from Śāntideva Śīkṣā-samuccaya, there are other Indian Mahāyāna texts which express similar views. For instance, the Sūtra on Upāsaka Precepts advocates that the practice of generosity should extend to such an extreme that even if a wise person is in the situation whereby he would live if he eats the last handful of food but would die if he gave it away, he should still give it away.[99] Moreover, the Mahāyāna text as in act-consequentialism is not allowed the Bodhisattva to make distinctions between his own welfare and the welfare of others.[100] According to him, not only altruism, but Mahāyāna Buddhists frequently allude to some normatively charged characteristics such as generosity, compassion, and insight that human beings can have. Therefore, he has been considering Buddhist ethics as perfectionist consequentialism.[101]

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[95] Goodman, *Consequences of Compassion,* 32.
[96] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 17.
[97] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 21.
[98] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 21.
[99] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 22.
[100] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 22.
[101] Goodman, "Consequentialism, Agent-Neutrality and Mahāyāna Ethics," 30.

There are other scholars who by seeing the result of good and bad actions advocate that 'the early Buddhist precepts give the Buddhist theory a utilitarian character'[102]. According to them, the early Buddhism suggests that good actions lead to happiness and freedom over suffering, while the bad actions are conducive to suffering and bondage that precisely affirm that Buddhist ethics is Utilitarian in character.

> "To distinguish what is good and what is bad Buddhism puts forth two criteria such as . . . *cetanā*, the intention which derive one to act and *vipāka*, the result brought about by the action. Of these two Buddhism seems to have put much more emphasis on the second and therefore Buddhist ethics may be regarded as Utilitarian in character."[103]

However, in Buddhism good actions are seen as leading to future happiness as a *kamm-ic* fruit. They do so because they are right; they are not right because they happen to lead to happy fruits.[104] On the other hand, happy *kamm-ic* fruits are one factor for agent motivation towards good *kamma*; however, this is not sufficient for the *nibbāna*, which can be achieved through the eradication of all *kamma*. The *nibbāna* is transcendent of all moral values and those who attain it pass beyond good and evil, which can be achieved through the eradication of all *kamma*; indeed, consequences of (wholesome) *kamma* lead in the direction of the *nibbāna. Nibbāna* as one's ultimate goal made to set their interests aside in balancing the legitimate and different interests of others.

Virtue ethics has its origin in ancient Greek philosophy. Thinkers like Socrates, Aristotle, and Plato among others have shown their primarily concerned with the human virtues such as kindness, honesty, sincerity, and so forth. Their ethical theory is based on answering such questions: 'what does make someone a good person?' or 'what is it to live a good human life?' Moreover, the central issue of virtue ethics is, 'how to live a flourishing life' and 'what act leads us to live a flourishing life'. For Socrates and Plato, the main ingredient of the recipe for a flourishing life was 'wisdom' or 'knowledge';

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[102] David J. Kalupahana, *Buddhist Philosophy: A Historical Analysis*, Honolulu: University of Hawaii Press, 1976, 61.
[103] K. Anuruddha, *Studies in Buddhist Social Thought as Documented in the Pali Nikāyas*, Ph.D. Thesis, University of Lancaster, 1972, 434; Cited in Keown, *The Nature of Buddhist Ethics*, 15.
[104] Harvey, *An Introduction to Buddhist Ethics*, 49.

while for Aristotle, it was 'living virtuously'.[105] Virtue ethics is thus concerned with 'what kind of people we should be', 'what kind of characters we should have', and from that it follows 'how should we act'. It is an ethical theory that precisely emphasizes on the character of an agent as a prime moral determinant. Virtue ethics renders an emphasis on the development and maturation of character or virtue within the moral agent.

Instead, of the rules or the consequences of acts virtue ethics is an approach that emphasizes the role of an agent behind moral rather than the action itself.[106] According to Aristotle, the supreme human goal is *eudaimonia*, characterized by happiness, and is the final goal of human endeavour that is achieved by the cultivation of virtues. Aristotle believes that the ethics is all about developing one's character by the cultivation of virtues, which conduce to the goal of *eudaimonia*, the goal of true happiness and a human flourishing in which the psyche is marked by Excellencies of both reason and character.[107] He has shown in his *Nicomachean Ethics* that what kind of a person one needs to be to lead a happy life.[108]

The main proponent of Virtue ethics and Buddhist ethics is Damien Keown who made an attempt to apply the theory of the natural law theory and a teleological virtue ethic to the early Buddhist *Theravāda* tradition. According to him, Aristotelian virtue ethics provides a useful Western analogy which can be used in elucidating the foundations and conceptual structure of Buddhist ethics. He has argued, "forcefully for the proposition that the most appropriate ethical theory in terms of which Buddhism might be understood is Aristotelian in form, that is, as a teleological virtue ethics."[109] According to him, the Buddhist precepts and rules are to protect and promote certain values or goods, which can be done by eliminating both spiritual ignorance and craving, which feed on each other, by cultivating intellectual, emotional, and moral virtues sharing something of the qualities of the goal towards which they move.[110] In this sense, both Aristotelian principles and Buddhism aim at human perfection by developing a

[105] Roy, *Role of Ethics in Nature-Human Relationship*, 69.
[106] Keown, "Buddhism and Ecology: A Virtue Ethics Approach," 97-112.
[107] Harvey, *An Introduction to Buddhist Ethics*, 50.
[108] Aristotle, *Nicomachean Ethics*, translated by W. D. Ross, Oxford: Clarendon Press, 1925.
[109] Michael G. Barnhart, "Theory and Comparison in the Discussion of Buddhist Ethics," *PEW* 62(1), 2012, 26.
[110] Harvey, *An Introduction to Buddhist Ethics*, 50.

person's knowledge and character, his or her 'head' and 'heart'.[111] Both regard the ultimate human goal—*nibbāna* for Buddhism and *eudaimonia* for Aristotle—based on the full development of human potential for their striving. It is because of this internal relationship between virtue and the s*ummum bonum* that is Aristotelian in nature. Thus, Keown argues that Buddhist ethical schemes are teleological rather than being consequentialist.

Another possible western normative theory for Buddhist ethics is Deontology ethics, which refer the motive behind an action that is of prime importance for the ethical thinking. "The best-known deontological system within Western philosophy is likely Kant's, with its primordial rule (the 'categorical imperative') that one should act only in accordance to principles which one might want to see elevated as principles of universal law."[112] "Kant believed that since we cannot control the outcome of our actions, the morality of an act cannot depend on the outcome or consequences, but must be judged based on the motive or intent of the actor. Further, for Kant, morality rests on reason alone not in tradition, intuition, conscience, emotion or attitudes. Thus, human beings with their unique capacities of reasoning and free will are the only moral agents."[113] Kant gives three Formulas—of Universal Law, Law of Humanity, and Law of Autonomy—of 'Categorical Imperative' that applies to all rational beings unconditionally, irrespective of individual desires and ends. In contrast, a hypothetical imperative applies only in certain conditions by virtue of our desire for some end.[114] Aloof from different perspectives of deontological model of western ethics, it precisely affirms what is good being residing in a good will, which respects other people as ends in themselves rather than as means to one's own ends.

In common with deontology, Buddhism had rules and precepts that affirm the status of moral absolutes. The early Buddhist textual references about complete abstinence of violence, compassion, loving-kindness, not taking what is not given, honor the body of self and other and so forth, are typical of deontological ethics.[115] Such rules affirm Buddhism nearer to Kantian deontology. Buddhism is a deontological

[111] Harvey, *An Introduction to Buddhist Ethics*, 50.
[112] Verhaeghen, "Good and Well: The Case for Secular Buddhist Ethics," 47.
[113] Roy, *Role of Ethics in Nature-Human Relationship*, 66.
[114] Roy, *Role of Ethics in Nature-Human Relationship*, 66.
[115] Keown, *Buddhist Ethics*, 26.

model of western ethics, in the sense that it recognizes the usefulness of rules, but Buddhist ethics differs from Kant's view of morality in the sense that it fails to provide its own categorical imperative. "Kant's categorical imperative, whatever else it does, determines the structure of all duties. It provides the form that moral maxims must take if they are to count normatively. No analogous concept exists in Buddhism that I am aware of."[116] This is not to say that there are no duties in Buddhism, but however there is no overall systematic principle based on reason alone that guide moral deliberation. On the other hand, Kantian ethics is deontological, or based on duty, but in Buddhism moral constraints are not imposed on people without regards to their own good, and the 'Buddha said that he gladly taught others out of compassion and sympathy, not because he felt that this was a burdensome duty'[117]. "Nevertheless, duty is not a concept foreign to Buddhism; it is simply that what one should do is also seen as what is enriching and rewarding."[118] This is not to say that there are no resemblances between some of the deontological approaches and that of Buddhism.

The Buddhist ethics can be construed upon any single one of the Utilitarian, Deontology and Virtue western ethical models with no-self (*anattā*), the problem of suffering (*dukkha*), grasping (*taṇhā*), the development of expertise in the form of skillful means (*upāya*) and finally the achievement of enlightenment (*nibbāna*) as grounding thematic elements. Buddhism agrees with each in respectively acknowledging the importance of: (i) a good motivating will, (ii) cultivation of character, and (iii) the reduction of suffering in others and oneself. This is because the first two of these are seen as crucial causes of the third, while aiming at the third, in a way which does not ignore aspects of the full karmic situation, is a key feature of the first two.[119]

Thus, there is possibility of a secular Buddhist ethics rather than any single one of the western models of meta-ethics. Buddhist tradition contains a variety of teachings about how to live and what to do in various situations. Buddhist principles of no-self, *dukkha*, impermanence, the way of life for *nibbāna*, concepts of selflessness,

[116] Barnhart, "Theory and Comparison in the Discussion of Buddhist Ethics," 19.
[117] SN. I. 206.
[118] Harvey, *An Introduction to Buddhist Ethics*, 51.
[119] Harvey, *An Introduction to Buddhist Ethics*, 51.

mindfulness, *ahiṃsā*, *karuṇā* and so forth, advocate a very wide range of ethical model that can be linked to any single one of normative ethical theories. With investigating these three normative ethical theories with reference to the Buddhist elements for *nibbāna*, the thesis shall be referring that the Buddhist discourses can construe any single one of the normative ethical theories. Thus, drawing any single conclusion or linking with any one of the western ethical models may mislead the debate about the "Nature of Buddhist Ethics".

### 2.3. Environmental Problems as Moral Crisis: *Dukkha*

Present day environmental problems such as global warming, pollution, land degradation, loss of biodiversity, rising sea-levels, and climatic changes (just to name a few) are *dukkha* for all sentient beings. Moreover, environmental issues have reached to such a height that the scientists have called the situation an environmental crisis. At the other hand, most of the environmental problems are the result of human desire for pleasant things, i.e., comfort and luxurious lifestyles. Thus, it is said that what we are facing is not merely an environmental crisis, but it is a multidimensional crisis that has intellectual, social, political, economic, moral and spiritual overtones.[120] According to Fritjof Capra, "[i]t is a crisis of intellectual, moral, and spiritual dimensions; a crisis of scale and urgency unprecedented in recorded human history."[121] Thus, the Buddhists do not blame poor conservation methods and technological development as the cause of crisis but human bad behaviour and attitudes,

> "In all likelihood the early Buddhists would view the environmental crisis as a psychological crisis. They would not blame inferior technological development or poor conservation methods as the cause of the crisis, but bad behaviour and attitudes (greed, hatred and delusion). This can be deduced from the fact that all problems are traced in Buddhism to perverted views, and hence, ultimately to a dysfunctional state of mind."[122]

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[120] Padmasiri de Silva, "Buddhism, Environment and the Human Future," *Buddhist Approach to Environmental Crisis: UNDV Conference Volume*, 11-37, Thailand: The International Buddhist Conference on the United Nations Day of Vesak Celebrations, 4-6 May 2552/2009.
[121] Fritjof Capra, *The Turning Point: Science, Society and the Rising Culture*, New York: Simon and Schuster, 1982, 21.
[122] Keown, "Buddhism and Ecology: A Virtue Ethics Approach," 101.

The destruction of natural resources is rooted in human greed, hatred, and delusion. Moreover, most of these problems, which cause adverse impact on the entire ecosystem and human health, are unfortunately contributed by humans in the name of development or in the name of fulfilling human desire with an ignorant and callous attitude.

The Buddhists see *akusalamūlā*-s as the root causes for all the problems; modern ecological problems being one among them. Greed finds expression in life orientations bound to extreme sensuality and hedonism (*kāma-taṇhā*) and in limitless expansion and possessiveness (*bhava-taṇhā*). Extreme aggression is a manifestation of a negative and violent attitude towards oneself, other, and the natural world (*vibhava-taṇhā*). And ignorance refers to an existential confusion about the nature of the self or the way things are, which cause for a destructive pattern of consumptions generating never-ending cycles of desires and satisfactions.[123] For instance, due to these three poisons 'the market' becomes a world religion in determining our reigning worldview and values. This new symbolic religious worldview generally promotes two unshakable and unchallengeable statements, i.e., (i) growth and the enhanced world will benefit everyone, and (ii) growth will not constrain by the inherent limits of a finite planet.[124] Consumerism is the result of human greed for profit, or according to David R. Loy, "[d]esire for profit is necessary to fuel the engine of the economic system, and an insatiable desire to consume ever more must be generated to create markets for what can be produced."[125]

Greed is based on a delusion; the delusion that happiness is to be found in profit, shopping, luxurious lifestyle and so on. Therefore, it is said that "marketers want people to think that buying products means buying happiness."[126] While by buying products (desired one) buyers also experience a kind of joy (get happy), "owning things is the

[123] Padmasiri de Silva, "Buddhist Environmental Ethics," in Allan Hunt Badiner (ed) *Dharma Gaia: A Harvest of Essays in Buddhist and Ecology*, 14-19, Berkeley: Parallax Press, 1990, 17.
[124] David R. Loy, "The Religion of the Market." *JAAR* 65(2), 1997, 275-290.
[125] David R. Loy, "The Religion of the Market," *JAAR* 65(2), 1997, 286.
[126] Stephanie Kaza, "How Much is Enough: Buddhist Perspective on Consumerism," in Richard K. Payne (ed) *How Much is Enough: Buddhism, Consumerism, and the Human Environment*, 39-61, Boston: Wisdom Publication, 2010, 44.

primary means to happiness, the assumed primary goal in life"[127]. Trying to find fulfillment through profit, shopping, excessive consumption and so forth out of desire, greed and the urge to consume, leads us to the rapid deterioration of ecological systems. Moreover, "when more time is taken up in consumer activities, the consumer identity flourishes, and less time is available for cultivating our ecological identity."[128] According to Stephanie Kaza, an individual consumer's identity is based on brand-name preference, material possessions, class status, market desire and so forth; whereas, ecological identity is tied to environmental behaviour and how one makes an environmentally conscious choice for day-to-day living.[129] Ecological identity links to the environmental behaviour; whereas, consumer identity links to purchasing behaviour. Consumer's identity is just opposite from ecological identity or pro-environmental behaviour. In short, most of the environmental problems are directly associated with the unskillful human behaviours. More secifically, human moral degradation and environmental deterioration are mutually interdependent. The interconnectedness of human behaviour and natural phenomena can be seen throughout the early Buddhist texts, concepts, and traditions.

A comprehensive analysis of the interdependence between human moral degradation and environmental deterioration is recorded in the *Aggañña Sutta*[130] of the *Dīgha Nikāya*. According to the *Sutta*, the *akusalamūla*-s generates moral degradation that adversely impacts the society and the natural environment. For instance, according to the *Aggañña Sutta*, the evolution of the world is because of human craving. The *Sutta* reports the following,

> "There comes a time, Vāseṭṭha, when sooner or later, after a long period, this world contracts. At a time of contraction, beings are mostly born in the Ābhassara Brahmā world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious—and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Ābhassara Brahmā

[127] Stephanie Kaza, "Introduction," in Stephanie Kaza (ed) *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*, 1-13, Boston and London: Shambhala Publications, 2005, 4.
[128] Kaza, "Introduction," in *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*, 3.
[129] Kaza, "Introduction," in *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*, 3.
[130] DN. III. 80-98.

> world, having passed away from there, are mostly reborn in this world . . . At that period, Vāseṭṭha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon or sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings. And sooner or later, after a very long period of time, savoury earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey. Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. In so doing, it became taken with the flavour, and craving arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And the result of this was that their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved."[131]

In this passage, we find that when the world was formed (*lokosaṃvaṭṭati*), beings (*sattā*) were self-luminous (*sayaṃpabhā*), moving through the air (*antalikkhacarā*), the earth was dark (*andhakāro*), and covered with a mass of water (*ekodakībhūtaṃ*). At that time, there were no moon and sun (*candimasūriyā*), day and night (*rattindivā*), years and seasons (*utusaṃvaccharā*), male and female (*itthipumā*) until greed entered their lives. Further the Sutta says, as human beings progressively start eating good substance of earth their good-looking body becomes coarser. Some become good looking and other become ugly. Because of human moral degradation, the good edible/savory earth substance completely vanished and a fungus likes substance cropped up, in the manner of a mushroom. It was of a good smell, color, and taste. The beings were feed on it and become even coarser and the difference in their looks

[131] DN. III. 84-86.

increased still more. The same process repeated itself until the creepers also disappear. So, the beings started lamenting.[132] Finally, rice appeared in open space free from powder and husks, fragrant, and clean-gained which renew itself every day. This process went on for long, as beings became even coarser and the difference in their looks became even greater.

The females developed female sex organs, and the males developed male sex organs. With this, the women became excessively preoccupied with men, and the men with women. Owing to this excessive preoccupation with each other, passion was aroused, and their bodies were burnt with lust. And later, because of this burning passion, they indulged in sexual activity,[133] and thereby resulting human reproduction. Increasing population and their laziness led the reluctant human beings to store it all at once for future meals. When being started keeping rice for future and lived on that, hunk-powder and husk appeared on the rice, and it did not renew itself anymore.[134]

The rice started growing in the separate cluster. Therefore, peoples decided to divide rice field with boundaries.[135] Increasing numbers of families created high demands, which required land division among families. Possessing private properties of the land became the order of the day, the greedier people started robbing from others' land: "[o]ne greedy-natured being, while watching over his own plot, took another plot that was not given to him, and enjoyed the fruits of it."[136] Out of greed stealing and lying developed. With the development of unethical practices, other things appeared such as punishment, thieving and so forth. Afterward, the *Sutta* goes in other direction such as four-branched caste, Brahmanical believes of caste based on birth, the fruit of good action and so on.

What we are arguing here is: (i) for the very long time the earth appeared as subtle and fine until greed entered human lives, making it less ethereal. The *Sutta* contains that human beings out of craving developed 'To Have' nature causing suffering

[132] DN. III. 87.
[133] "Those days who indulged in sex were not allowed into a village or town for one or two months. They become frequently visitors of society. The sutta says those who indulged for an excessively long period in such immoral practices began to build themselves dwellings so as to indulge under cover" DN. III. 88.
[134] DN. III. 90.
[135] DN. III. 91-92.
[136] DN. III. 91-92.

and destruction for the environment. (ii) Moral nature of beings affects the quality of natural phenomena, well-being and happiness of beings. (iii) The *Sutta* affirms a purely physical account of description of the formation of the world, which is due to natural environment. Indeed, in the absence of natural phenomena the sustainability of society may in doubt. And, (iv) the beings and natural environment including animals are essential parts of this progressing reality, for Sahni, it is 'ingenuity of creators'.[137] Without the interconnectedness between human beings and natural phenomena, the evaluation of world is not possible; indeed, the interdependence between humankind and natural phenomena is essential. Human morality and natural environment are mutually interdependent. The *Sutta* suggests a deep sense of interconnectedness between human behaviour and natural phenomena; the deterioration of one implies and involves the deterioration of the other. It affirms an underlying interconnectedness of all life for the wellbeing of society. Thus, the Buddhist believes that, the present-day environmental problems are interlinked with the human moral deterioration that is *dukkha*.

### 2.4. Different Approaches to Buddhist Environmentalism

The nature-human relationship is the base of an environmental ethics, as well as other areas of environmental studies. The conception of nature-human relationship has gained much attention recently and becomes popular among Buddhist, scholars, spiritual leaders, and environmentalists approximately six decades ago. In response to the growing body of literature on Buddhism and the environment, Ian Harris has proposed four typologies, i.e., eco-apologist, eco-justice, eco-traditionalist and eco-spirituality of eco-Buddhism in 1995.[138] Eleven years later in the year 2006, Donald K. Swearer in his essay entitled "An Assessment of Buddhist Eco-Philosophy" summarizes different approaches of eco-Buddhism into five-fold taxonomies, i.e., eco-apologists, eco-critics, eco-constructivists, eco-ethicists and eco-contextualists.[139] Harris and Swearer affirm four and five categories of Buddhist environmentalism whereas, Pragati Sahni in 2008, classified it into four approximate categories. Sahni's four approximate groups are:

[137] Sahni, *Environmental Ethics in Buddhism*, 78.
[138] Ian Harris, "Getting to Grips with Buddhist Environmentalism: A Provisional Typology," *JBE* 2, 1995, 173-190.
[139] Donald K. Swearer, "An Assessment of Buddhist Eco-Philosophy," *HTR* 99(2), 2006, 123-137.

Partisan, Positivists, Sanguine, and Sceptics.[140] Most recently, Colette Sciberras in her doctoral thesis, in order to show how environmental ethics within Buddhism has been treated by scholars summarised them into six categories, i.e., eco-apologist, eco-contextualist, eco-constructivist, eco-spirituality, eco-critic and eco-ethicist.[141] In the similar vein, we also refer six groups of works under Buddhism and ecology; but however, we have limited our readings to only such literature those are primarily based on the earlier form of Buddhism, the Theravāda Buddhism. The thesis investigates Buddhist environmentalism under six categories, i.e., eco-apologist, eco-contextualist, eco-constructivist, eco-spirituality, eco-critic and eco-ethicist. The objective here is to identify the limits of previous scholarship on the Buddhist environmentalism, thereby justifying the need for undertaking the present venture.

### 2.4.1. Eco-Apologist

> "While the bulk of the *Tipiṭaka* is concerned with the Buddha's teachings, it nonetheless contains a great deal of incidental information about the social, economic, cultural and political life of the Buddha's time. It also tells us much about the natural environment of ancient northern India and how people were influenced by and related to it."[142]

Eco-apologist as the 'majority view'[143] or as the 'partisan environmentalists'[144] promotes the Buddhist normative position. According to them, Buddhism never ignores environmentalism, or in other words it is an eco-friendly tradition. Moreover, Buddhism inherently promotes ecological living and illuminates the connection between everything. The quantity of work that highlights eco-apologist worldview is overwhelming, but we shall be referring to the selected essays of three anthologies, i.e., *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*,[145] *Buddhism and*

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[140] Pragati Sahni, *Environmental Ethics in Buddhism,* 8-30.
[141] Colette Sciberras, *Buddhist Philosophy and the Ideals of Environmentalism*, Ph.D. Thesis, Durham University, 2010, 3-6.
[142] S. Dhammika, *Nature and the Environment in Early Buddhism*, Singapore: Buddha Dhamma Mandala Society, 2015, 1-2.
[143] Swearer, "An Assessment of Buddhist Eco-Philosophy," 123-137.
[144] Sahni, *Environmental Ethics in Buddhism,* 13-16.
[145] Allan H. Badiner, (ed) *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, Berkeley and California: Parallax Press, 1990.

*Ecology: The Interconnection of Dharma and Deeds*,[146] and *Dharma Rain: Sources of Buddhist Environmentalism*.[147] The articles of these anthologies do provide useful ideas about the philosophy of nature and early Buddhist elements concerning environmental ethics. Thus, according to eco-apologists, Buddhism is undoubtedly an eco-friendly tradition. More specifically, according to Sahni, 'they portrayed a holistic picture of Buddhism'[148].

The anthology, *Dharma Gaia* contain six sections, i.e., Green Buddhism, Shifting Views of Perception, Experiencing Extended Mind, Becoming Sangha, Meditations on Earth as a Sentient Being and A Call to Action. Each section stands independently to show a strong link between the Buddha's teachings and ecological consciousness. The volume brings ethical teachings of the Buddha together with Buddhist activism towards environmentalism for increasing awareness about Buddhist value of nature. Nevertheless, the anthology represents an interesting juncture of ideas of Buddhist teachings and environmentalism. Secondly, the anthology *Buddhism and Ecology* contains nineteen essays within seven sections, which precisely have a broad range of possible approaches to the study of Buddhism and ecology. The essays of this volume have adopted different methodological approaches, i.e., anthropological, sociological, textual, historical, philosophical, theological and so forth, to formulate a holistic picture of Buddhism and ecology. Nonetheless, they argued that various methods are necessary for an adequate understanding of Buddhism and ecology. The volume precisely advocates that there are enough sources to inspire ecological awareness in the early Buddhism. Lastly, the volume *Dharma Rain* contains most of the essays by Buddhist environmentalists. The volume is divided into seven sections and each stands independently to speak fundamental issues in the eco-Buddhist discussion. The volume contains essay of Dalai Lama, Thich Nhat Hanh, Sulak Sivaraksa, Prayudh Payutto, Joanna Macy, Rita Gross, Philip Kapleau, John Daido Loori, William LaFleur, and Robert Aiken. Most of them are involved in inspiring ecological sensibility for decades.

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[146] Mary Evelyn Tucker and Duncan Ryūken Williams, (eds.) *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, Cambridge: Harvard University Press, 1997.
[147] Stephanie Kaza and Kenneth Kraft, (eds.) *Dharma Rain: Sources of Buddhist Environmentalism*, Boston and London: Shambhala Publications, 2000.
[148] Sahni, *Environmental Ethics in Buddhism*, 13.

Moreover, these three volumes are precisely affirming Buddhist environmentalism. Most of the essays investigate how Buddhist elements can offer an environmental ethics. To draw a holistic picture of Buddhism and ecology they find the life of Buddha, his teachings and monks' simple way of life as significant. For instance, according to eco-apologists, the Buddha was born, achieved awakening, gave *dhamma* and died under a tree that shows forest an ideal place to stay as well as to practice spiritual precepts. They also point out that the simple lifestyle (likes Buddhist monks lead) is sound for natural preservation. The life of Buddha and the simple lifestyle of Buddhist monks inspired them to portray Buddhist tradition as eco-friendly. Not only the life events of Buddha and Buddhist monks' way of life inspired eco-apologists to portray an ecological view from early Buddhism but they also extensively describe the early Buddhist philosophy of *paṭiccasamuppāda*, *anicca*, *dukkha*, *anatta*, *suññatā*, *ahiṃsā*, *dāna*, *mettā*, *karuṇā*, *muditā* and so forth, as highly pertinent environmental doctrines. Nonetheless, "[t]hey make the general claim that these teachings represent a nondualistic, nonhierarchical, holistic worldview, which conjoins all sentient beings, humans, and animals; some schools of Buddhist thought also include insentient nature."[149] Although, eco-apologist essays become relevant to the environmental preservation, they are unable to elucidate their important radical ideas. Thus, they are called by Sahni, as "ineffectual theoreticians."[150] Most of the sources are used in three anthologies from contemporary Buddhist texts. Therefore, McFarlane has identified eco-apologists position with engaged Buddhism in environmental activism.[151] Although eco-apologist worldviews are challenged in the recent scholarships; however, their writings are highly positive and are sources of inspiring environmentalism.

### 2.4.2. Eco-Contextualist

> "Buddhism provides the foundation of the philosophy and religion for the cultures of Asian countries . . . as well as a strong basis for reverence for all forms of life and protection. Buddhist temples (wats, pagodas) can provide environmental education to local populations near protected areas as well as

[149] Swearer, "An Assessment of Buddhist Eco-Philosophy," 125.
[150] Sahni, *Environmental Ethics in* Buddhism, 16.
[151] Stewart McFarlane, "Nature and Buddha-nature the Ecological Dimensions of East Asian Buddhism Critically Considered"; Cited in Swearer, "An Assessment of Buddhist Eco-Philosophy," 126.

serve as a bridge for public participation with government agencies. Buddhist Monks, Nuns, and lay people can provide leadership and inspiration for bringing spiritually based ecological and biodiversity values of natural tropical forests to the public for their active participation."[152]

Instead, of an ecological significance of Buddhist philosophical doctrines, eco-contextualists stress on an agent act for social and environmental transformation. Eco-contextualists do not seek a general ethics, but effectively responds to a particular situation; for instance, the ordination of a tree by Thai ecological monks. They have developed different strategies for protecting natural habitats under threat of commercial development. The eco-contextualists link suggests a persuasive power of ritual to an educational curriculum that combines modern ecological analysis with Buddhist values.[153] Their worldviews and direct engagement inspire many to perform concrete action to counter environmental degradation. Such worldviews of engaged Buddhists are labeled as 'eco-justice' by Harris. The quantity of works that has been done by 'eco-contextualists' or 'eco-justice' in past four decades are overwhelming, but we shall be referring those writings which precisely highlights three movements of eco-contextualists. The thesis investigates A.T. Ariyaratne Sarvodaya, The Ordination of a Tree by Thai Ecology Monks, and Dalia Lama Universal Responsibility worldviews and the outcome of their social engagement.

The 'Sarvodaya' movement in the Sri Lanka, founded and headed by Dr. A. T. Ariyaratne, is presenting most comprehensive example of socially engaged Buddhism. The term Sarvodaya itself affirms "the wakening and welfare of all", which is the central philosophy of eco-Buddhism. The movement starts with the "aims at an economy of modest sufficiency, employing appropriate low and middle technology, with equitable distribution of wealth and concern for the quality of the environment."[154] Ariyaratne is playing a critical role in modelling an understanding of the real Buddhist *dhamma* that is consonant with a pluralistic society and Buddhist environmentalism.

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[152] Daniel H. Henning, "Buddhism and Deep Ecology: Protection of Spiritual and Cultural Values for Natural Tropical Forests in Asia," *USDA Forest Service Proceedings RMRS-P-4*, 1998, 111.
[153] Charles R. Strain, "Reinventing Buddhist Practices to Meet the Challenge of Climate Change," *CB* 17(1), 2016, 138-156.
[154] Dustin X. Hoang, "A Buddhist Socioeconomic System: Lessons from the Sarvodaya Shramadana Movement in Sri Lanka," http://www.buddhanetz.org/texte/sarvoday.htm (viewed on May 20, 2017).

The objective of Sarvodaya movement is personality wakening, a kind of consciousness raising. According to Ariyaratne, personal awakening interlinks with the awakening of one's local community and they both play a significant part in the awakening of one's nation and the whole world: "we make the road and the road makes us"[155]. Moreover, an individual, social, ecological, moral, and spiritual development, in turn, will affect the entire society. "Sarvodaya is trying to change this traditional attitude—which has given rise, for instance, to the genera1 opinion that socio-economic development is the responsibility of the government and of public agencies — by stressing the importance of social responsibility and cooperation."[156] Mainly Ariyaratne's Sarvodaya worldview is based on Buddhist four sublime states, i.e., *Mettā*, *Karuṇā*, *Muditā*, and *Upekkhā*. These are called four meditative practices of Brahmavihāra.[157] Thus, it is said that Ariyaratne's Sarvodaya for personality awakening are incorporated in Buddhist teaching, practices, and culture. Moreover, traditional Buddhist virtues and precepts, which were adopted in the Sarvodaya movement, provide guidelines for dissolving barriers between individuals, and groups that eventually generate the right livelihood, in turn, will have a positive effect on the natural environment.

Other significant socially engaged Buddhists participation that highlighted by eco-contextualists is the 'Tree Ordination'. It is a practice in which trees are 'Ordained' and wrapped in a saffron robe to indicate that they have the status of a monk. The practice of the 'Tree Ordination' by the Thai (Thailand) ecology monks (*phra nak anuraksa*) is a sound example of socially engaged Buddhism. According to Darlington, the ecology monks "actively engaged in environmental and conservation activities and who respond to the suffering which environmental degradation causes," and their "priorities lie in action to preserve vanishing forests, watersheds, and wildlife, and to

[155] Ken Jones, *The New Social Face of Buddhism: An Alternative Sociopolitical Perspective*, Boston: Wisdom Publication, 2003, 186.
[156] Ria Kloppenborg, "The Role of the Buddhist Monk in Development Activities," *Bijdragen tot de taal-, land-en volkenkunde/ JHSSSA* 140(1), 1984, 96.
[157] *Mettā* is loving-kindness that is opposite to the virtue of violence. *Karuṇā* is compassion. When these two virtues are applied in the right way, there will be a positive emotional and intellectual reaction in the form of the joy of service (*muditā*). Moreover, putting together these three 'sublime states' into practice generates a new characteristic in the personality, namely, equanimity (*upekkhā*). For details see, Kloppenborg, "The Role of the Buddhist Monk in Development Activities," 96.

mitigate the negative consequences of their disappearance on people's lives."[158] She goes on to say that the Thai monk (Ajahn Pongsak Techathamamoo) with the primary motivation of (i) lessening the suffering of the villagers that come in form of drought, lack of natural resources, and pollution, and (ii) to keep the religion (Buddhism) relevant and alive,[159] began working with villagers to restore their surrounding forests. To engage the villagers in active participation and to change their perception about the forest (the forest is not only for economic stability) he contextualized it with the practice of Buddhist ethics.[160]

Thai monks adopted different types of active participation, and they sought numbers of conservation models to preserve natural resources, but more widely 'Ordination of Trees' were accepted, which began in the late 1980s. The first ordination of a tree was performed by Phrakhru Manas Natheepitak in 1988 as a response to the excessive logging that had severely affected the rivers and streams. Natheepitak's 'Tree Ordination' ritual has become increasingly accepted and popular across Thailand. The best example of the impact and popularity of tree ordinations came in 1996–1997; during this period a coalition of non-governmental, people's and governmental organizations initiated a program to ordain 50 million trees in honor of the fiftieth year of the King's reign.[161] The ritual of the 'Ordination of a Tree' challenged capitalist development and enhanced lifestyle,

> "Holding a tree ordination, establishing a shrine for the guardian spirit and placing a Buddha image as the 'chief' of the forest to forbid cutting trees are all really clever schemes. It's not true Buddhism to conduct such rituals. But in the villagers' beliefs, they respect the Buddha and fear some of his power. Thus we can see that there is nothing so sacred or that the villagers respect as much as a Buddha image. Therefore we brought a Buddha image and installed it under the tree which we believe is the king of the forest and ordained the tree. In general,

[158] Susan M. Darlington, "The Ordination of a Tree: The Buddhist Ecology Movement in Thailand," *Ethnology* 37(1), 1998, 2-3.
[159] Susan M. Darlington, "The Good Buddha and The Fierce Spirits: Protecting the Northern Thai Forest," *CB* 8(2), 2007, 170.
[160] Ajahn Pongsak, "In the Water there were Fish and the Fields were Full of Rice: Reawakening the Lost Harmony of Thailand," in Martine Batchelor and Kerry Brown (eds.) *Buddhism and Ecology,* 87-99, Delhi: Motilal Banarsidass Publishers, 1992.
[161] Darlington, "The Good Buddha and the Fierce Spirits: Protecting the Northern Thai Forest," 170.

> villagers also still believe in spirits. Therefore we set up a shrine for the guardian spirit together with the Buddha image. This led to the saying that "the good Buddha and the fierce spirits help each other take care of the forest." This means that the Buddha earns the villagers' respect. But they fear the spirits. If you have both, respect and fear, the villagers won't dare cut the trees."[162]

Such development of a new approach to Buddhism, religious monks and their mutual interdependence has changed the concepts and practices of primitive Thai Buddhist society. Whereas, according to critics of the 'Ordination of Trees' this cannot justified by the early Buddhist ordination rules. According to the *Vinaya* rules, only a human can be ordained, a tree is a non-ordained being. Therefore 'Tree Ordination' is violating the *Vinaya* rules. However, according to the ecology monks the ordination of a tree is symbolic of environmental concern. They give more emphasis on applying the early Buddhist teachings, such as four noble truths, the theory of dependent-origination, Buddhist supreme virtues and so forth, for eradicating contemporary problems. For instance, they see unwanted destroying of trees as the present-day suffering and according to them, Buddhists principal duty is to overcome the suffering of self and other. In this sense, it is their duty to take action to overcome unwanted causes for the wellbeing of society.

- Premise One: Destruction of natural resources is causing suffering for all.
- Premise Two: The Buddhist teaching of four noble truths highlights that suffering can be minimized by removing causes of suffering. And Buddhists principal duty is to overcome the suffering of self and other.
- Therefore, ecological-monks take it their responsibility to take action against the pain of Thai society that they pursue by 'Ordination of Trees'.

Ecological monks aim to help rural peoples. "Their actions, aimed at relieving the suffering of the villagers with whom they work, challenge the political and economic powers they believe encourage material development, consumerism, and

[162] Phrakhru Pitak Nanthakhun quoted in Arawan Karitbunyarit 1993, 11; Cited in Darlington, "The Good Buddha and The Fierce Spirits: Protecting the Northern Thai Forest," 169.

greed, ultimately resulting in suffering."[163] By presenting their interpretations of the core values and principles of Buddhism, educational programs, campaigns, conservation activities and so forth, they have influenced society. By creating fear among tree cutters, they evoke positive respects to trees and to the Buddha. Moreover, ecological monks have shown their concerns over consumption of natural resources and the relevance of the Buddhism in a rapidly changing world. It helps them to create a human responsibility towards the natural environment among local people and the Thai nation. They consciously use Buddhist principles and precepts to preserve the natural environment of the wider society in which they live and "their activities range from studying the scriptural roots of conservation and adapting traditional rituals in order to promote ecological awareness to leading protests against environmental destruction and forming environmentally-conscious development organizations."[164] By ordination of a tree they develop a model of sustainable living that benefits both the environment and the livelihood of the Thai peoples.

The Dalia Lama overhanging principle of Universal Responsibility is another example that has become a prominent cite of socially engaged Buddhism, which shows the significance of Buddhist environmentalism. According to Dalia Lama,

> "We must develop a sense of universal responsibility not only in the geographic sense, but also in respect to the different issues that confront our planet. Responsibility does not only lie with the leaders of our countries or with those who have been appointed or elected to do a particular job. It lies with each one of us individually. Peace, for example, starts with each one of us. When we have inner peace, we can be at peace with those around us. When our community is in a state of peace, it can share that peace with neighbouring communities, and so on. When we feel love and kindness towards others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace. And there are ways in which we can consciously work to develop feelings

[163] Susan M. Darlington, "Buddhism and Development: The Ecology Monks of Thailand," in C. Queen, C. Prebish and D. Keown (eds.) *Action Dharma: New studies in Engaged Buddhism,* 96-110, London: RoutledgeCurzon Press, 2003; Cited in Darlington, "The Good Buddha and The Fierce Spirits: Protecting the Northern Thai Forest," 171.

[164] Susan M. Darlington, "Ritual and Risk: Environmental Buddhism in Practice," paper presented at the conference "Buddhism and Ecology," co-sponsored by Dongguk University and The Center for the Study of World Religion, Harvard Divinity School, December 10, 2005.

> of love and kindness. For some of us, the most effective way to do so is through religious practice. For others it may be non-religious practices. What is important is that we each make a sincere effort to take our responsibility for each other and for the natural environment we live in seriously."[165]

According to Puri, "[a] basic tenet of his [14th Dalia Lama] teaching is that Buddhism is essentially activist. In his assessment Buddhism teaches people to renounce the world, but this does not mean physically separating oneself from worldly activities, but rather cultivating an attitude of cognitive detachment which still working for others."[166] By stressing on an individual universal responsibility, Dalia Lama hints at the importance of the motivation guiding the human mind. Moreover, a human mind is the key factor in solving any problems; therefore, to forge a change outside, a mental change has to be brought about. According to him, if there is an internal balance within human beings, they can manifest the latent capacity in themselves to have a non-violent attitude towards nature. Therefore, his worldview of universal responsibility lies in human subjective intentions that should always prefer good over evil, and should promote generosity and compassion..

According to the worldviews of Universal Responsibility, there is a very close interdependence between the environment and the inhabitants. The man and nature are not independent and one should not treat both as independent of each other: "it is important to maintain gentle, peaceful relations with our fellow beings, similarly it is important to extend the same kind of attitude towards the natural environment."[167] His refusal to accept human and environment as two distinct and separable phenomena would invoke the sense of universal responsibility. We all have been born on this earth as part of one great family and we all desire absence of suffering and happiness and each of us has the same right to pursue the same. All individuals, therefore, should recognise that all beings are equal. No person should treat others in any negative ways, out of this, in turn, comes a genuine sense of universal responsibility that eventually

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[165] Tenzin Gyatso, "The 14th Dalai Lama-Nobel Lecture," in the Nobel Peace Prize 1989, http://www.nobelprize.org/nobel_prizes/peace/laureates/1989/lama-lecture.html (viewed on May 20, 2017).

[166] Bharati Puri, *Engaged Buddhism: The Dalia Lama's Worldview*, Delhi: Oxford University Press, 2006, 6.

[167] Puri, *Engaged Buddhism: The Dalia Lama's Worldview*, 88.

will affect the whole of society positively. All individuals should contribute in both social and environmental progress as forging a better future is essential; we all should treat each problem as a global concern because all significant events of the world eventually affect the entire planet.

Dalia Lama's universal responsibility is based on Buddhist notions of human dignity, and compassion, which according to him "is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources and, through concern for future generations, the proper care of the environment."[168] He goes on to say that by having a compassionate attitude human can develop a genuine sense of universal responsibility. To meet the environmental challenges humans will have to develop a greater sense of universal responsibility. He precisely affirms to extend loving-kindness and compassion beyond people and animal, by having a compassionate attitude human being can develop a genuine sense of universal responsibility. According to him, positive human qualities such as generosity, loving-kindness, non-violence, and so forth, are essential Buddhist teachings for the wellbeing of the future generation, and for the fitness of nature. We must learn to live together in a nonviolent and compassionate way and guide our global family in the same direction that nurtures the freedom of all people; "I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes alone are not enough, we each have to assume responsibility."[169] His worldview for an absence of self-centeredness or egoism paves the path of an agent responsibility for the whole environment. In this sense, Dalia Lama's a sense of universal responsibility lies at the very heart of the ecological ethics.

By seeing effective responses of socially engaged Buddhists to a particular situation, the eco-contextualists draw a sound worldview about Buddhist environmentalism. Above cited three most prominent examples of socially engaged Buddhism movements are based on the early Buddhist ideals such as compassion, four noble truths, eightfold path, loving-kindness, non-violence, dependent-origination and so forth. The ideals of the early Buddhism became their motivation for ecological

[168] Tenzin Gyatso, "Universal Responsibility and Our Global Environment," *TB* 1994, http://www.sacred-texts.com/bud/tib/global.htm, (viewed on May 20, 2017).
[169] Gyatso, "Universal Responsibility and Our Global Environment," (viewed on May 25, 2017).

conservation models. For instance, Ariyaratne's Sarvodaya movement advocates right way of livelihood on the basis of eightfold path and the four sublime states. Whereas, the 'ecology monks' ordination of a tree primarily based on compassion and love for all including animals and plants, they also see emerging environmental problems are including intense suffering to all beings that should urgently be minimized. The Dalia Lama universal responsibility precisely affirms a transformation of self-centeredness to reality-centeredness that says self-transformation to actualise true nature of interdependence between nature and human.

### 2.4.3. Eco-Constructivist

> "Stating the traditional Buddhist attitudes of not injuring (*ahimsā*), benevolence (*mettā*/ *maitrī*) and compassion (*karuṇā*) to entail an "ecological" behaviour, is surely justified in so far as these attitudes are not limited to human beings as their object but include also other living beings, especially animals. Still, it should be clear that neither of these attitudes has, primarily, an "ecological" purport."[170]

Eco-constructivists are optimistic about Buddhist environmentalism. According to them, there may be an environmental ethics in Buddhism and they attempt to build an authentic Buddhist environmental philosophy. Eco-constructivist contributes to the literature that Harris calls "Eco-traditionalist" and Sahni "Sanguine environmentalists". The work of these categories represents those writings which are optimistic about Buddhist environmentalism. Moreover, the eco-constructivists attempt to build a persuasive Buddhist environmental philosophy. They "adopt a critical stance toward the formation of a Buddhist environmental ethic based on a normative commitment rather than on the tools of critical scholarship. Nevertheless, using these tools they seek to uncover ecologically positive elements in Buddhist textual and historical traditions on which to build an environmental ethic."[171] Lambert Schmithausen, Alan Sponberg, P. A. Payutto, Padmasiri *de* Silva and others, are the foremost exponents of this category, but we shall be referring to Schmithausen's works, which has prepared the ground for the acceptance of environmentalism in Buddhism.

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[170] Schmithausen, *Buddhism and Nature*, 32.
[171] Swearer, "An Assessment of Buddhist Eco-Philosophy," 130.

Lambert Schmithausen uses critical evaluation of the relevant Early Buddhist teachings and ecological ethics to formulate a Buddhist environmental ethics against the contemporary environmental problems. However, he claims that "the sources for our knowledge of Early Buddhism are not sufficiently explicit and unambiguous on the issue of ecological ethics." He further has accepted that "there may well have been some kind of spontaneous, unreflected ecological ethics, or at least evaluations and attitudes that offer a suitable basis on which it might be established today."[172] Therefore Ian Harris has understood him as "optimistic about the possibility of an authentic Buddhist response to environmental problems."[173] Schmithausen involves various strands of the early Buddhism that mark their application to plausible ecological ethics. Some of the important points, Schmithausen has made, are as follows:

According to Schmithausen, the early Buddhist texts placed no value on nature. The value of nature from the ultimate analysis and evaluation of existence is minimal in the early Buddhist texts. Moreover, according to him, the ultimate analysis and evaluation of reality in the early Buddhism do not seem to have any value either on nature or on life (including species and eco-system). For Buddhists, the ultimate value and goal are absolute freedom from suffering, decay, death, and impermanence and that cannot be found in nature. On the other hand, the natural world is fundamentally and irreparably unsatisfactory (*dukkha*). The early Buddhism does not motivate efforts for preserving nature, and not mention any precepts to restore it. The early Buddhism's ultimate analysis and evaluation of existence "only motivates the wish and effort to liberate oneself (*vimutti*) from all constituents of both personal existence and the world—a goal to which this analysis is itself conducive by arousing weariness (*nibbidā*) and detachment (*virāga*)."[174] Based on the objectivity of *dukkha*, Schmithausen argues that in this sense the early Buddhists held an entirely negative evaluation of the natural world. The early Buddhist texts characterise the natural world as ultimately unsatisfactory and that cannot enter into the experience of *nibbāna*. Nevertheless, the early Buddhism advocates natural world are an unenlightened sentient being.

[172] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 6.
[173] Harris, "Causation and 'Telos': The Problem of Buddhist Environmental Ethics," 46.
[174] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 11.

Schmithausen portrays a negative image of the value of nature associates with early Buddhist texts and concepts. However, his analysis of the value of nature contradicts with the universal characteristics of all existing things of the phenomenal world. According to the early Buddhism, *anicca*, *dukkha*, and *anattā* are three universal characteristics of the phenomenal world, which reveal that there is nothing divine, permanent, and unchanging. Moreover, according to the characteristics of phenomena, for Buddhists, there is no difference between humans and non-humans. Human beings are part of nature with the added qualification of moral accountability. They are not separate beings. According to three characteristics of phenomena, natural resources are not instrumental for humanly. All forms of life are the subject to constant change, impermanence and without any permanent self. Buddhist principle of three characteristics precisely affirms a non-duality philosophy, whereas, Schmithausen invokes a dualist metaphysics (ecology and humans are two different phenomena) that early Buddhist texts explicitly rejected. Schmithausen worldview considers animals and plants as ecosystems, but not the man as an ecosystem; whereas, early Buddhist texts precisely affirm that all beings are in a network of relationship which may be referred as to a biotic community. On the other hand, an individual goal, i.e., spiritual goal for *nibbāna* paved the way for Schmithausen to think that Buddhists have no interest at all in preserving the natural world. However, the Buddhists "way of life for *nibbāna*" implicitly includes environmentalism. The early Buddhist tradition has taught to escape from suffering not from the natural world with which we should gladly share this world.

According to Schmithausen, he fails to see how 'causal nexus of the twelve-member formula of Origination in Dependence is similar to the *kamma* and rebirth doctrine' and could provide a basis for an ecological ethics. According to him, initially, the Buddhist principle of Dependence Origination was not concerned with an environmental ethics. The early Buddhist concept of dependent origination is only related with the destiny of individual beings, which does not necessarily entail an ecological value based on an intrinsic value of natural diversity and beauty. He goes on to say that it was only in later period that the concept of Origination in Dependence was extended into a principle of universal interdependence and interrelatedness. Even such a belief does not necessarily entail an ecological ethics. On the one hand, the idea of mutual dependence of all things and beings does not seem to be expressed in the early

Buddhist canonical texts. The early Buddhist texts explicitly teach us not only about *dukkha* and rebirth, but also about all things and events (except *nibbāna*) that arise in dependence with specific causes and conditions, which in their turn have also resulted in dependence on causes and conditions, without any primary, absolute cause at the beginning. The Buddhist theory of Origination of Dependence, as it appears in the early Buddhist texts, is used mainly to explain the arising and cessation of *dukkha* in human experience, and this was not reported as interrelatedness. On the other hand, even it is expressed as universal interdependence and interrelatedness, the principle does not contain an ecological ethics. He reports by saying, "[t]o be sure, universal interrelatedness would mean that any change I (or we) bring about has influence on everything in the world including myself (or ourselves). But does this preclude that one (or mankind) might try (and to a certain extent even successfully try) to exploit the causal network for one's (or mankind's) own advantage, at the cost of others, as in modern technology? And even if universal interdependence and interrelatedness were of such a kind that this won't work, at least not in the long run, wouldn't it at best entail an anthropocentric ecological attitude—one which preserves intact eco-systems and bio-diversity only because and to the extent they are indispensable for man's survival, or at least for his happiness, or spiritual perfection—unless it is supplemented by attributing a positive value to nature as it is, in its own right?"[175] Although he takes a very critical position on Buddhist environmentalism concerning dependent origination, however, he goes on to say that this principle has some ecological significance. The doctrine of rebirth, which posits that animal forms may have taken on or presently take on the forms of one's relatives, seems closer to an ecological sense of interconnectedness even though anthropocentric in its intent.[176] All living beings have already been one another's relatives. But this idea is hardly meant to imply that there is a causal interdependence between all living beings here and now.

Schmithausen is right about the earliest form of *paṭiccasamuppāda* that does not affirm interdependence and interconnectedness; it mainly explains the arising and cessation of suffering in human existence. However, the causal pattern of the twelve links of the *paṭiccasamuppāda*, which are recorded in the early Buddhist texts advocate

[175] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 13.
[176] Swearer, "An Assessment of Buddhist Eco-Philosophy," 123-137.

causal patterns of cause and effect. This causal principle is also used to explain the working of the other natural existence such as plants, animals and so forth, in a naturalistic way. For instance, in the text *Theragāthā,* the Thera Tālapuṭa sees that there is no difference between him and nature, they both are dependent, subject to change, and impermanence and they emerge as being interconnected, interdependent, and relational.[177] On the other hand, the law of *kamma* and rebirth explicitly affirms that all individuals are the architect of their destiny. Indeed, all beings are in some or the other state of sufferings and they all are (including animals) either accumulating the perfection by taking births as humans, non-humans or destroying the merit they had earned.

Although he claims that there is a minimal possibility of an ecological ethics in early Buddhism from above cited two principles, he further argues that Buddhist values of non-killing, loving-kindness, sympathy, and compassion do have environmental consequences. He goes on to say that the Buddhists emphasize on the elimination of desire/greed that leads to the cessation of suffering as well as to the ecological sustenance. Desire is one of the leading causes seeking excessive consumption and luxurious lifestyle that eventually leads to environmental deterioration. Therefore, elimination of desires is ecologically beneficial, "there can be no doubt that the elimination and even diminution of greed is ecologically beneficial."[178] However, he criticizes this account by saying that the greedless ascetic and virtuous practices are only meant for monks and such practices intend to increase their own spiritual perfection. According to him, the spiritual fulfilment of individuals may lead to sound ecology, but only extensively passive attitude as a kind of by-product, rather than an active one based on positive value. "There are a considerable number of elements in Buddhist spiritual and everyday practice which, if taken seriously, de facto contribute to the preservation of a sound natural environment. But they do not establish unimpaired nature and maximum diversity of species as a value in itself (and hence may not be sufficient for motivating active conservation or even restoration)."[179] The Buddhist virtues mostly pursue anthropocentric reasons. On the contrary, the environmental

[177] Thag. 1091-1145.
[178] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 14.
[179] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 23.

situation has reached such a critical stage that it may not be possible any longer to wait for everyone's spiritual perfection; therefore, it would be better to find resources that motivate the ordinary, non-liberated man to behave and act ecologically, here and now.[180] Apart from the critical remarks of early Buddhist elements, Schmithausen pursues the debate with optimism which precisely advocates that there is much to be done to determine Buddhism's final position of environmentalism. Indeed, Schmithausen speaks about the possibility of Buddhist environmentalism concerning early Buddhist texts, concepts, and traditions.

### 2.4.4. Eco-Spirituality

> "Real ecological responsibility means having a spiritual awareness. It cannot be selective because it is a total responsibility towards everything that exists. It is an attitude that is expressed not merely in what we do, but also in what we are, what we think and feel."[181]

Eco-Spirituality is a body of comparative work. Ian Harris has first applied the name to those work of Buddhist environmentalism which comprise the worldview of deep ecologists and Buddhist discourses. In this sense, the writings which mainly focus on similarities between the eco-Buddhist discourse and deep ecology known as eco-spiritualists. Thus, it is said that the "eco-spiritualities owe a considerable debt to the deep ecology movement."[182] Both eco-spiritualists and deep ecologists relate environmental awareness to a metaphysical concept of 'Oneness' and claims that the present ecological crises will be resolved when humans learn to recognize their inseparability from the natural world. The quantity of work that highlights eco-spiritualists worldviews is sound, but we have limited our selection to Daniel H. Henning, *A Manual for Buddhism and Deep Ecology*.

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[180] Schmithausen, "The Early Buddhist Tradition and Ecological Ethics," 7.
[181] Radha Burnier, "Gratitude towards Everything that Lives," in Julia Martin (ed) *Ecological Responsibility: A Dialogue with Buddhism, A collection of Essays and Talks*, 10-12, Delhi: Tibet House and Sri Satguru Publications, 10.
[182] Harris, "Getting to Grips with Buddhist Environmentalism: A Provisional Typology," 178.

The text, *A Manual for Buddhism and Deep Ecology* argues that the Buddhist spirituality and deep ecology are philosophic sisters[183] based on universal acceptance of all phenomena and compassion for all form of life and natural resources. Buddhist principle of reverence and compassion emphasizes non-dual ecological value. Moreover, a Buddhist scholar suggested that "[w]e should deal with nature the way we should deal with ourselves! We should not harm ourselves; we should not harm nature . . . Human beings and nature are inseparable."[184] Buddhist extending care to ourselves and others nevertheless talks about a non-dual value of nature, as well as the development of awareness/mindfulness would recognize valid values of nature. In the similar vein, deep ecology affirms experiencing humans as part of the living planet.

Arne Naess develops the concept of Deep Ecology both as a philosophy and as an active movement and precisely affirms: (i) a non-anthropocentric approach to ecological concern, (ii) an activist movement with an eight-point, and (iii) metaphysical ecology, which according to Warwick Fox is 'Transpersonal Ecology'[185]. Let me analyze these three points of Naess's worldview.

First, Naess with making a clear distinction between shallow and deep ecology affirms his views as a non-anthropocentric approach. According to him, shallow ecology often conceptualized nature as separated from humans, compartmentalized, divided into categorical distinctions and quantified, whereas deep ecology is a way of perceiving the intrinsic value and interconnectedness of the natural world, in which nature is inseparable from the social or human world.[186] Secondly, Naess's deep ecology movement has been based on eight points, and these eight points of motivation for the wellbeing of all form of life are followings,

> (i) The flourishing of human and non-human life on Earth has intrinsic value. The value of non-human life forms is independent of the usefulness and these may have for narrow human purposes. (ii) Rich and diverse forms of life forms

[183] Daniel H. Henning, *A Manual for Buddhism and Deep Ecology*, Bloomington: Author House Publishing, 2002, 6.
[184] Harvey, *An Introduction of Buddhist Ethics*, 151.
[185] Warwick Fox, *Towards a Transpersonal Ecology*: *Developing New Foundations for Environmentalism*, New York: State University of New York Press, 1990.
[186] Julie Gregory and Samah Sabra, "Engaged Buddhism and Deep Ecology beyond the Science/Religion Divide," *HA* 6(3), 2000, 57.

> are valuable in them and contribute to the flourishing of human and non-human life on Earth. (iii) Humans have no right to reduce this richness and diversity except to satisfy vital needs. (iv) Present human interference with the non-human world is excessive, and the situation is rapidly worsening. (v) The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease. (vi) Significant change of life conditions for the better change in policies affect basic economic, technological, and ideological structures. (vii) The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great. And (viii) those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes."[187]

On the one hand, these points are explicitly affirming an intrinsic value both for humans and non-humans. At the same time, these points contradict with the ideal that find human beings and non-humans as different from one another; thus, Naess' points promote a commitment to respecting the intrinsic values as well as richness and diversity of both humans and non-humans. The Naess's eightfold points of deep ecology promote an ecocentric worldview rather than an anthropocentric. Thirdly, Naess' ecocentric worldview is based on a theory of metaphysical ecology, according to that all form of life is fundamentally one. Identification of self with others is self-realisation of 'Oneness'. He goes on to say that it is possible for us to identify ourselves with all living beings, big or small, beautiful or ugly, sentient or not without an ethics of duty, as these sentiments emerge spontaneously.[188] Recognizing self with other links everything together that eventually leads to care; self-realisation of the 'Oneness' leads to the care for all forms of life. "The greater our comprehension of our togetherness with other beings, the greater the identification, and the greater care we will take."[189] In other words, Naess deep ecology affirms (i) universal 'altruism', and (ii) universal responsibility. Someone who genuinely internalizes 'Oneness' they will no longer

[187] Arne Naess, *Ecology, Community and Lifestyle: Outline of an Ecosophy*, David Rothenberg (tr.), Cambridge: Cambridge University Press, 1989, 29.
[188] Silva, *Environmental Philosophy and Ethics in Buddhism*, 129-130.
[189] Naess, *Ecology, Community and Lifestyle: Outline of An Ecosophy*, 175.

recognize what is presupposed by the personal ego or the organism or an independent individual self. On the other hand, self-realisation of the 'Oneness' leads towards the good of the whole. When someone desires something out of greed what is best for himself or herself, he/she harms self as well as other. On the other hand, the extension of the self with others results in a transformative understanding of each living being as one. 'We seek what is best for ourselves, but through the extension of the self, our "own" best is also that of others', and 'when we harm others, we also harm ourselves'.[190]

In the similar vein, scholars like Joan Halifax,[191] Joanna Macy,[192] and Daniel H. Henning advocates that the Buddhist interconnectedness, emptiness, impermanence and others are in turn reflect the doctrine of "oneness" and "wholeness" of all living beings. Humans are in some sense one with nature that brings a holistic understanding of phenomena. In this sense, the Naess's Deep Ecology and Buddhist deep spirituality is essentially the same: "[t]he "oneness" of deep spirituality and Deep Ecology is particularly reflected in Buddhism. As the spiritual dimension of the environmental movement, the worldview of Deep Ecology is highly compatible with Buddhist teachings and practices."[193]

- Premise One: Naess holistic worldview of Deep Ecology advocates that humans should be regarded as being 'one' with nature.

- Premise Two: The Buddhist teachings of interconnectedness, emptiness, impermanence, etc., represent similar holistic view of the world.

- Therefore, the Buddhist eco-philosophy is similar to the Naess's Deep Ecological worldview. They both affirm a metaphysical ecology that advocates a relational concept of self: the natural world is not a distinctly separate entity.

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[190] Naess, *Ecology, Community and Lifestyle: Outline of An Ecosophy*, 175; Cited in David E. Cooper, "Arne Naess, 1912–," in Joy A. Palmer with David E. Cooper and Peter Blaze Corcoran (eds) *Fifty Key Thinkers on the Environment*, 211-216, London and New York: Routledge, 2000, 214.
[191] Joan Halifax, "The third Body: Buddhism, Shamanism, and Deep Ecology," in Allan Hunt Badiner (ed.) *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, 20-38.
[192] Joanna Macy, "The Greening of the self," in Allan Hunt Badiner (ed.) *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, 53-63, Berkeley, California: Parallax Press, 1990.
[193] Henning, *A Manual for Buddhism and Deep Ecology*, 72.

### 2.4.5. Eco-Critic

> "Traditional Buddhist cosmology instills a fellow feeling, or sense of community, with all sentient beings caught in the beginningless circle of *saṃsāra*. This general ethical principle stands at the root of the practice of loving-kindness (*mettā*). Yet, more detailed analysis of the practice itself reveals a significant level of instrumentality in the sense that the meditation aims, at least in part, at the enhancement of the practitioner's own spiritual status rather than the alleviation of the suffering of others. Having said this, a positive approach to the natural world based on a doctrine of enlightened self-interest is better than no approach at all."[194]

Buddhist scholars such as Ian Harris, Paul Waldau, Lambert Schmithausen and others question the basis of eco-apologists and eco-Buddhist discourses and deny the viability of Buddhist environmentalism. They examine the early Buddhist texts, concepts, and traditions, and argue that early Buddhist elements do not affirm any environmentalism. According to them, the early Buddhist elements are anthropocentric, which precisely stress on human soteriological goal of *nibbāna*; nevertheless, Buddhism is not a biocentric. Their assessments of eco-apologists claim reveal that the early Buddhism does not provide any ground for environmental ethics. They state that there is neither a concept of nature nor the inherent value of other beings and Buddhism is an escapist ideology and is not concerned with contemporary problems related to the environment. The critical investigation of early Buddhist texts, concepts, and traditions advocates against the attainable Buddhist environmental ethics. There are number of scholars who deny the possibility of an environmental ethics from the early Buddhist perspective; but however, we shall be examining Ian Harris's[195] accounts that suggest

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[194] Harris, "'A Vast Unsuperised Recycling Plant': Animals and the Buddhist Cosmos," 212.

[195] Ian Harris, "How environmentalist is Buddhism?" *Religion* 21(2), 1991, 101-114; "Causation and 'Telos': The Problem of Buddhist Environmental Ethics." *JBR* 1, 1994, 45-59; "Getting to Grips with Buddhist Environmentalism: A Provisional Typology." *JBE* 2, 1995a, 173-190; "Buddhist Environmental Ethics and Detraditionalization: The Case of Eco Buddhism." *Religion* 25(3), 1995b, 199–211; "Buddhism and the Discourse of Environmental Concern: Some Methodological Problems Considered," in Mary Evelyn Tucker and Duncan Ryūken Williams (eds.) *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, 377-402, Cambridge: Harvard University Press, 1997; "'A Vast Unsuperised Recycling Plant': Animals and the Buddhist Cosmos," in Paul Waldau and Kimberley C Patton (eds.) *A Communion of Subjects: Animals in Religion, Science, and Ethics*, 207–217, New York: Columbia University Press, 2006; "Buddhism and Ecology," in Damien Keown (ed) *Contemporary Buddhist Ethics*, 112-131, London and New York: RoutledgeCurzon, 2000.

Buddhism is anthropocentric, therefore Sahni considers Harris "as one of the most vociferous critics of eco-Buddhism"[196].

Harris critically investigates the early Buddhist elements and argues that there is a lack of possibility to construct an attainable Buddhist environmental ethics.[197] He finds the dysteleological nature of Buddhist cosmology and causality and rejects the possibility of Buddhist environmental ethics on the ground of his notion that (i) early Buddhist texts negate the natural realms, (ii) the spiritual goal privileges humans over animals and nature, and (iii) for Buddhists animals are unfortunate and they cannot practice *Dhamma* and *Vinaya*.

Firstly, the early Buddhist texts state that everything as nature that is as fundamentally unsatisfactory (*dukkha*), subject to constant change (*aniccā*) and is without any permanent self (*anatta*), does not provide the grounds of environmental ethics. But however, in this sense, all things and beings are equal in terms of their characteristics that affirm a non-dualistic philosophy of nature. The early Buddhist assessments of phenomena advocate a non-dualistic understanding between human and others. Secondly, Harris argues that the early Buddhists texts explicitly focus on human spiritual liberation that proclaims humans more superior over non-humans. The hierarchy of different realms and eligibility of human beings for spiritual perfection disregards other beings. The early Buddhist tradition regards animals as unfortunate. On the other hand, the practice of Buddhist ethical principles of non-injury, compassion and loving-kindness toward others only intended to promote one's own interests (*kamma*), rather than reflecting a concern for the interests of other beings. According to him, the practices of *ahiṃsā* and *karuṇā* are for the sake of self-safety and spiritual attainment rather than for a harmonious living and wellbeing. But however, on the one hand, early Buddhist tradition precisely considered that animals are continuous with humans. From a cosmological perspective, animals and humans exist in the same continuity.

[196] Sahni *Environmental Ethics in Buddhism*, 26.

[197] Although he sees Buddhist concepts of *saṃsāra*, *dukkha*, *nibbāna*, and so forth are not supportive to ecological ethics, he remains optimistic for outcome: "Clearly there are difficulties involved in translating Western environmentalist discourse into an authentically Buddhist setting or, indeed, in calling on Buddhism to provide a rationale for ecological activity. This does not mean that the task is hopeless. I, for one, remain optimistic about the outcome" (1997, 396). Or in another essay, "Buddhism can contribute significant resources for the development of a global ecological ethic but it is not, in essence, an ecological religion" (2006, 212).

Moreover, animals can be reborn as humans if they exert effort to act meritoriously, and that humans can be reborn as animals if they commit heinous deeds.[198] There are numerous Jātaka tales stating that humans in their previous lives were non-humans. For instance, the Buddha was born as various animals in his previous births. These narratives effectively treat animals equal to humans. Buddhists do not focus on the practices of *ahiṃsā*, and *karuṇā* for the sake of self-pursuit of happiness. These practices meant for the non-dualistic knowledge of phenomena. Thirdly, according to Harris, the existences of non-humans are misfortunate and they cannot practice *dhamma* and observe *Vinaya*, and they cannot serve the world as monks do. But However, James Stewart in his recent article with referencing to early Buddhist Pāli texts argues that "Pāli textual sources occasionally mention the existence of unusual animals with an aptitude for the Buddha's dharma. In the *Jātaka*, clever animals do good deeds and are thus reborn in better circumstances. In the Vinaya, the Buddha declares to a serpent that he should observe Buddhist holy days so he can achieve a human rebirth."[199] Nevertheless, the early Buddhist texts do not provide any episode about non-human liberation; however, it proclaims a respectful attitude towards animals and nature.

### 2.4.6. Eco-Ethicist

> "The genesis of an environmental ethics in early Buddhism lies in the ethical system that Buddhist philosophy contains. Though a defined and palpable environmental ethics continues to elude its principles, a meticulous examination of the virtues of early Buddhist ethics reveals their value to environmental matters."[200]

A new approach has been widely endorsed for the last three decades to view Buddhist environmental ethics from the perspective of Virtue theory. An analogical relationship between the *Theravāda* Buddhist ethical elements and ancient Greek Virtue ethics has been established to organize an environmentalist model. For instance,

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[198] Christopher Key Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions*, Delhi: Sri Satguru Publications, 1995, 23; James J. Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," *JBE* 21, 2014, 637; Christopher Gowans, *The Philosophy of the Buddha: An Introduction*, London: Routledge Press, 2003, 54; Paul Waldau, *The Specter of Speciesism: Buddhist and Christian Views of Animals*, Oxford: Oxford University Press, 2002, 7.

[199] James Stewart, "Dharma Dogs: Can Animals Understand the Dharma? Textual and Ethnographic Considerations," *JBE* 24, 2017, 39-62.

[200] Sahni, *Environmental Ethics in Buddhism*, 164.

Damien Keown argues that the Buddhist ideals for human perfection *nibbāna* and the Aristotle *eudaimonia* are based on the full development of human potential for their striving. Moreover, both the early Buddhism and Aristotelian Virtue ethics aim at human perfection by developing a person's knowledge and character that eventually leads to a peaceful surrounding. Most recently David E Cooper and Simon P. James have investigated early Buddhist ideals and Aristotelian Virtues to construct an environmental ethics. Nevertheless, they brought two very different streams of philosophy to show how the understanding of these two might provide a philosophy of Buddhist environmental ethics from the perspective of Virtue ethics. The researchers of those works belong to the group Swearer calls "eco- ethicists"[201]. David E. Cooper, Simon James, Damien Keown, and Pragati Sahni fall into this category. Mostly their arguments are based on these three points: (i) it is wiser to search for environmentally relevant material within Buddhist ethics, rather than its metaphysics, (ii) Buddhist virtues and ideals may influence the state of the natural world, and (iii) Buddhist ecological ethics is grounded on the principles and tradition of Buddhism itself. There are number of the quantity of works on this position, however we shall examine the views of Pragati Sahni.

According to Sahni, Buddhist environmental ethics can best be understood as a form of environmental virtue ethics. Buddhist environmentalism is the most properly generated by an account of the virtues and their implication for treatment of the natural world. Early Buddhist underlying notions of the moral life and virtues may be conducive to the development of the theory of Buddhist environmental virtue ethics. She highlights on the overwhelming concern about character building. Focusing more on the character of persons rather than on the rules or the consequences of acts, she stresses on the role of the agent in general and for environmentalism in particular. She examines an agent motivation for virtuous practices and agent virtues to regard and to treat animals and plants as significant.

The practice of early Buddhist virtuous ideals for spiritual perfection implicitly includes environmentalism. The character of a moral agent is closely related to his *kamma* and the Buddhist theory of *kamma* affirms an inevitable cycle between action

[201] Swearer, "An Assessment of Buddhist Eco-Philosophy," 132-135.

and its consequences. “The individual is responsible for the life he creates through the choices he makes and the actions he undertakes; it also implies that this individual alone can change the course of his destiny by making choices and then act on them. To make the “right” ethical choices Buddhism recommends virtuous living and cautions against vices.”[202] She goes on to indicate that Buddhist cosmological understanding is an inadequate basis for an environmental ethics, which does not provide enough impetus for ethical actions aimed toward the environment.[203] Cosmological threat paved the way for humanity, individual responsibility, and virtuous living, which Sahni considers as an important element for environmentalism but these elements are not superior.

The cosmological approach of early Buddhism regards human and non-human beings as equal in some senses. She goes on to say that,

> “On the other hand the theory of morality and retribution (that actions will have corresponding consequences) makes certain that actions should be done in a way that ensures the best consequences. The understanding of cosmological realities and the practice of ethics are also indelibly tied up with the attainment of self-realization such that isolation from these would not allow the aspirant success in spiritual activities. Buddhism does not support an insubstantial theory of liberation; it is grounded firmly in certain ideals. Attainment of Liberation through a personal quest is never a selfish one as it is made out to be.”[204]

Buddhist virtues and the invitation to cultivate a life of simplicity, non-violence, self-control, mindfulness, universal love, and other qualities of virtues help in character building, self-regulation, and inner spirituality. On the basis of the fundamental concern of early Buddhist virtuous behaviour, she has demonstrated that the early Buddhism is predominantly a virtue ethics that states ‘the environment is bound to respond positively.’[205] And the practice of living a virtuous life and along with it the protection of oneself and others are constant themes in the Pāli Canon.

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[202] Sahni, *Environmental Ethics in Buddhism: A Virtues Approach*, 165.
[203] Sahni, *Environmental Ethics in Buddhism: A Virtues Approach*, 164.
[204] Sahni, *Environmental Ethics in Buddhism: A Virtues Approach*, 88.
[205] Sahni, *Environmental Ethics in Buddhism: A Virtues Approach*, 166.

Having identified and investigated some strengths and weaknesses of what have so far been accomplished in Buddhism and ecology, we propose an eco-constructivist approach. My approach intends to address two concerns: (i) Buddhist theory of *Paṭiccasamuppāda*, and (ii) Buddhist practice of *Sikkhāpada*. The first is to do with a textual analysis of the early Buddhist Pāli texts and modern critical scholarship associated with *paṭiccasamuppāda*, impermanence and how these advocate ecological sensibility. Only after the analysis of early Buddhist conception of *paṭiccasamuppāda* the thesis wishes to contribute something of value of both ecology and Buddhism areas in the hope of progressive analysis. Although, the Buddhist principle of *paṭiccasamuppāda* has been discussed to some extent; but, it has not been given the attention it deserves. The second concern is to do a critical analysis of the Buddhist practice of *sikkhāpada* to meet the environmental challenges. These two concerns are reflected thematically in the chapter that follows.

# Chapter 3

# *Paṭiccasamuppāda* as an Interdependence Concerning Ecological Sensibility

> "It is because of the mystery of birth, old age and death that Buddha's arise in the world. There is no realm of existence in which these realities do not exist, and it is the sole purpose of the Buddha's enlightenment to penetrate into their root causes. Perhaps the most profound part of the Buddha's teaching is the description of how this wheel of life, death and rebirth continues rolling on. The insight into all the links of the chain of existence is expressed in what is called the Law of Dependent Origination [*Paṭiccasamuppāda*]."
>
> (Joseph Goldstein)[1]

What is the relationship between the early Buddhist philosophy of *paṭiccasamuppāda* and environmental ethics? Is the early Buddhist principle of *paṭiccasamuppāda* affirm an environmental ethics? Does the principle of *paṭiccasamuppāda* advocate virtuous behaviour? Pondering over such questions the chapter deals with the relevance of *paṭiccasamuppāda* in reducing the present day environmental problems. The thesis attempts to vindicate how the early Buddhist theory of *paṭiccasamuppāda* affims sensibility towards ecology. In order to get underatnding of the Buddhist principle of *paṭiccasamuppāda* and the philosophy of nature, we shall divide this chapter into four following parts:

[1] Joseph Goldstein, "Dependent Origination: The Twelve Links Explained, the twelve links in the Law of Dependent Origination provide an insight into the chain of existence," https://tricycle.org/magazine/dependent-origination/ (viewed on April 19, 2017).

(i) The Notion of Causation

(ii) Pre-Buddhist Theories of Causation

(iii) Buddhist Theory of Causation

(iv) *Paṭiccasamuppāda* and Ecological Sensibility

In part I, we shall explore the notion of causation and the ways in which the theory of causation has been argued in the ancient Indian tradition. In part II, we shall explore the pre-Buddhist theories of causation, i.e., self-causation (*sayaṃkataṃ, attakataṃ*), external causation (*paraṃkataṃ*), internal as well as external causation (*sayaṃkatañ ca paraṃkatañ ca*), and neither internal nor external causation (*asayamkāraṃ aparamkāraṃ*). These four theories of causation are criticised by the Buddha and he offered "a uniquely relevant perspective, presenting reality as a dynamic interaction of mutually conditioning events, posits no prime cause or unconditioned absolute to which occurrences can be traced in a linear fashion."[2] The Buddhist theory of causation advocates that the things are originated in dependence upon their causes. All conditioned phenomena arise in dependence upon other phenomena. With philosophising pre-Buddhist theories of causation, the section thereby peruses the Buddha's critical understanding of pre-Buddhist theories of causation. Criticism of the four pre-Buddhist theories of causation indicates that the Buddhist thought, both in the general tenor and in particular details, has been developed in relation to the pre-Buddhist orthodox schools as well as the ancient Indian religious traditions. In part III, we shall investigate the Buddhist principle of *paṭiccasamuppāda*. For more systematic and precise inquiry, we shall divide this section into two following subsections, i.e., (i) Different Terminologies: the early Buddhist texts generally refer two terms, i.e., *paṭiccasamuppāda* and *idappaccayatā* for the notion of causation. (ii) A Brief Notes on the Philosophy of *Paṭiccasamuppāda*: the section portrays a short analysis of the theory. In part IV, we shall explore how Buddhist principle of *paṭiccasamuppāda* and its ethical implementation advocates ecological sensibility. In order to get underatnding, we shall divide this section into three subsections: (i) phenomenon is non-dualistic, (ii)

[2] Joanna Macy, *Mutual Causality in Buddhism and General Systems Theory: The Dharma of Living Systems*, Albany: State University of New York Press, 1992, 17-18.

interdependence and the value of nature, (iii) *paṭiccasamuppāda* and the moral dimension of life. In short, firstly, the chapter deals with the gradual development of the Buddhist principle of causation and thereafter it reveals ecological significance of the principle with investigating the three distinct aspects of *paṭiccasamuppāda*.

### 3.1. Notion of Causation

Does the effect pre-exist in the material cause? Is the cause and effect in accordance with the natural law or the universal law? Does the cause contain the effect within it in any form? The philosophical investigation of these questions reveals that there are intimate relation between cause and effect which is known as the notion of causation. The concept of causation plays a major role in both orthodox and heterodox Indian philosophical school of thought along with a host of derivative questions of the moral responsibility and human destiny. The notion of causation mainly "originated from two main sources: first, the Vedic interest in ritual and in the mechanisms by which certain actions bear fruits; secondly, the cosmogonic speculations of Vedic thinkers who tried to explain the evolution of the universe."[3] The intimate relation between cause and effect is stated in the Vedic rituals and mechanisms of the universe. Moreover, the notion of causation implicitly includes the mechanisms of *Kamma, Saṃsāra,* and *Mokṣa* as depicted in *Veda*-s and *Upaniṣad*-s. The interdependence between *kamma* and its consequences, possibility of getting rid of *saṃsāra*, the attainment of enlightenment explicitly advocate the concept of causation. The concepts of *saṃsāra*, *kamma*, and *mokṣa* of the Indian philosophical systems provide a context for understanding the ancient India philosophical and religious concern of causation.

> *Saṃsāra* (the cycle of rebirth): the idea that each person lives through a series of lives, which can occur in various forms both in this world and elsewhere. It is a state of bondage and suffering.
>
> *Karma/kamma* (action): the idea that it is ritual and moral actions that cause this process of rebirth and experience within it. The moral quality of action determines the experiences of happiness and suffering.

[3] Noa Ronkin, *Early Buddhist Metaphysics: The Making of a Philosophical Tradition*, New York: Routledge Curzon, 2005, 194.

> *Mokṣa/nibbāna* (liberation): the idea that provides escape from *saṃsāra* into an ultimate state variously conceived, but usually involving some or all of the qualities of freedom, bliss, transcendental knowledge, and power.[4]

Human experience of *saṃsāra* and possibility of *mokṣa*/*nibbāna* by involving a certain set of actions and rituals becomes the starting point of the philosophical discussion of causation. The *saṃsār-ic* existence is *dukkha* and the state of *mokṣa*/*nibbāna* is *sukha* (agreeable, pleasant and so forth). These two strands of thought is intertwined together to generate intense interest in the notion of causation and increase scope to debate on those actions or rituals that may lead to *sukha* and to the complete absence of *dukkha*. "These theories were motivated partly by a desire to guarantee the efficacy of action and hence the possibility of attaining liberation, partly by a desire to understand the nature of the world and hence how to negotiate our way in it so as to attain liberation."[5] Moreover, all school of thoughts that accept and advocate both the possibility of liberation and causal relation of *kamma* and *vipāka* affirm causation.

### 3.2. Pre-Buddhist Theories of Causation

The ancient Indian philosophical tradition has affirmed different theories of causation; however, there are two principle theories of causation that are traditionally classified in Indian philosophical and spiritual movement, namely, the theory of the pre-existent effect (*satkāryavāda*) and the theory of the non-pre-existent effect (*asatkāryavāda*). The *satkāryavāda* holds that the effect exists prior to its manifestation in a later state in the cause; whereas, the *asatkāryavāda* denies the claim that the effect pre-exists in its cause, it is rather a new production (from the cause). In addition to these two distinct theories of causation, the early Buddhist Pāli text, *Saṃyutta Nikāya Nidānasaṃyutta*, giving a formulaic description of *paṭiccasamuppāda*, states that the origin of suffering is contrasted with four doctrines of causation. Nevertheless, according to the early Buddhist text, pre-Buddhist causal theories are the sources of suffering that may be

[4] Steven Collins, *Selfless Persons: Imagery and Thought in Theravāda Buddhism*, Cambridge: Cambridge University Press, 1982, 29.
[5] Roy W. Perrett, "Indian theories of Causation," 1998, Doi:10.4324/9780415249126-F055-1.

classified into the four categories. Four categories of the pre-Buddhist theories of causation are as follows,

(i) Self-causation (*sayaṃkataṃ, attakataṃ*)

(ii) External Causation (*paraṃkataṃ*)

(iii) Internal as well as External Causation (*sayaṃkatañ ca paraṃkatañ ca*)

(iv) Neither Internal nor External Causation (*asayamkāraṃ aparamkāraṃ*).[6]

Under the theory of external causation (*paraṃkataṃ*), there are five other sub-theories, i.e., time (*kāla*), creation by God (*īśvarakṛtaka*), inherent nature (*svabhāva*), action or behaviour (*kamma*), and fate (*niyati*). Nevertheless, first four and five sub-theories of causation may be distinguished into two mainstreams: (i) Vedic theory of causation, and (ii) Non-Vedic traditions theories of causation. Theories of *sayaṃkataṃ attakataṃ*, and *paraṃkataṃ* are the mainstream theories of the Vedic tradition and the last two theories of *sayaṃkatañ ca paraṃkatañ ca*, and *asayamkāraṃ aparamkāraṃ* consider as the theories of non-Vedic tradition. However, the germs of the last two theories can be seen in the Vedic tradition itself.[7]

### 3.2.1. Self-Causation (*sayaṃkataṃ, attakataṃ*)

The theory of self-causation is metaphysical worldview of the ancient Indian substantial school, which affirms that a phenomenon gives rise to another phenomenon by *Svadhayā* (its own inherent power) in an orderly sequence. According to them, the effect is no different from the cause but is somehow inherent in it. The worldview of self-causation can be seen by the time of tenth *Maṇḍala* of the *Ṛg Veda* that specifically introduces the view that the universe is the result of gradual evolution and the certain phenomena give rise to other phenomena by their *svadhayā*. For instance, it has been said in the tenth *Maṇḍala* that "[o]rder and truth were born from heat as it blazed up. From that was born night; from that heat was born the billowy ocean. From the billowy ocean was born the year that arranges days and nights, ruling over all that blinks its

[6] SN. I. 134. and SN. II. 20.
[7] David J. Kalupahana, *Causality: The Central Philosophy of Buddhism*, Honolulu: University Press of Hawaii, 1975, 5-6.

eyes. The Arranger has set in their proper place the sun and moon, the sky and the earth, the middle realm of space, and finally the sunlight."[8] The *Maṇḍala* precisely states as to how the universe came into existence by the result of gradual evolution. Moreover, the *Maṇḍala* advocates the idea of mechanical as well as creative evolution. In the similar vein, the *Puruṣa Sūkta* states that at the beginning the very parts of Puruṣa's body were the original stuff which turned into the four social estates, i.e., the sun, the moon, the sky, and the earth.[9]

The theory of self-causation can also be traced back to the *Upaniṣad*-ic notions of *ātman* and evolution. The worldview of *sayaṃkataṃ attakataṃ* can be seen in the *Upaniṣad*-s abstract notion of being, which states that *ātman* is Brahman (*sarvam khaluidam brahman tajjalān iti shānta upāsita*)[10] that exists in everything. According to the Seer of *Upaniṣad*-s, the *ātman* exists in all things including beings and non-beings, no phenomenal functions go beyond the *ātman*. Moreover, according to them,

> "It is Brahman; it is Indra; it is Prajāpati; it is all the gods. It is these five immense beings—earth, wind, space, the waters, and the lights; it is these beings, as well as those that are some sort of mixture of trivial beings, living beings of various sorts—those born from eggs, from wombs, from sweat, and from sprouts. It is horses, cattle, men, and elephants. It is everything that has life—those that move, those that fly, and those that are stationary."[11]

Moreover, the fundamental idea of self-manifestation has been elaborated concerning an abstract notion of being where the causes and the effects are identical in essence (*ātman*) in the *Upaniṣad*-s. For instance, in the *Aitareya Upaniṣad*, we are told by the Seer,

> "In the beginning this world was the self (*ātman*), one alone, and there was no other being at all that blinked an eye. He thought to himself: "Let me create the worlds." So he created these worlds — the flood, the glittering specks, the

[8] RV.10.190; Cited in David Webster, *The Philosophy of Desire in the Buddhist Pāli Canon*, New York: Routledge Curzon, 2005, 55.
[9] RV. 10.90.8–14; Cited in Ronkin, *Early Buddhist Metaphysics*, 195.
[10] CU. III. XIV.
[11] AU. III. 1-3; Cited in Patrick Olivelle, *The Early Upaniṣads: Annotated Text and Translation*, New York: Oxford University Press, 1998, 323.

> mortal, and the waters. Now, the flood is up there beyond the sky, and its foundation is the sky. The glittering specks are the intermediate world. The mortal is the earth, and what is underneath are the waters." He further thought to himself: "Now that these worlds are in place, I had better create their keepers." From those very waters, he drew out and gave a definite shape to a man."[12]

The worldview of self-causation was popular among *Upaniṣad*-ic Seers and the canonical texts teach us that the world exists solely and comprehensively by the virtue of its own power of existence; indeed, the world has its origin and unity in existence or being (*sat*).

On the other hand, during the time of the *Upaniṣad*-s, the theory of change was prevalent but it was always complied with the theory of permanence. Most of the Seers of this period concentrated on demonstrating and proving the permanence of the self (*ātman*), and the reality underlying the phenomenal world. For instance, in the *Taittirīya Brāhmaṇa,* it has been stated that the *Prajāpati* created the world out of himself and the inherent power of phenomena thus evolved was considered as the power of the *Prajāpati*. The *Prajāpati* is not merely a creator of beings, but part and parcel of them, for he reduces their chaotic state and imparts much order to them by entering there with adequate form (*rūpa*) and name (*nāman*). The *Prajāpati* created the world by splitting it into two so that it could copulate with itself. [13] A phenomenon produces another phenomenon from within itself "the chance has no place in the evolution of the world. The principle of movement or development is inherent in matter itself, and the world evolves from the immanent energy (*svadhā*) of nature; the movement as a whole is self-determined."[14] In this sense, it can be understood that the *Upaniṣad*-ic Seers express the idea of a self-manifestation of the very same origin in different forms.

The Vedic worldview of self-causation affirms 'First Causes' rather than 'Empirical Causal Events'; whereas, the Buddha refused to admit any metaphysical concepts and precisely presented a general formula of causation to explain the process of evolution of the world. Commonly the *Veda*-s, *Brāhmaṇa*-s, *Āraṇyaka*-s and

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[12] AU. I. 1-2; Cited in Olivelle, *The Early Upaniṣads: Annotated Text and Translation*, 317.
[13] Kalupahana, *Causality: The Central Philosophy of Buddhism*, 8-10.
[14] Kalupahana, *Causality: The Central Philosophy of Buddhism*, 6-7.

*Upaniṣad*-s occur in the description of the world evolution as well as causation; but however, on the other hand, the Buddha rejects the conception of being (*astita*) as a metaphysical postulate. According to the Buddha, the Vedic worldview of self-causation advocates that the being (*atthitā*) connotes permanence (*sassataṃ*), which according to him is *micchā-diṭṭhi* (wrong view). According to the *Dīgha Nikāya*, the pre-Buddhist Vedic texts state that those who were the first to come into being, self-proclaimed that the creation of the world happened according to their wish and it was only after and by them that the other beings came into existence.

> "And then, monks, that being who first arose there thinks. I am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer, and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!"[15]

According to the *Dīgha Nikāya*, ". . . those beings who arose subsequently think: "This, friends, is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer, and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first and that we arose after him."[16] According to the text, those beings who arose first think that they self-arose and subsequently created all. They self-proclaim that they are the father of all that have been and shall be.

On the other hand, the theory of self-causation leads to permanency, which according to Buddhism is one of the most powerful sources of *dukkha*.[17] The Buddha criticises metaphysical principle as a common thread holding the moments of encountered phenomena together and rejects the *Upaniṣad*-ic notions of an immutable substance or principle underlying the world and the person, and producing phenomena

[15] DN. I. 18. and DN. III. 28.
[16] DN. I. 18.
[17] SN. II. 20.

out of its inherent power, be it being, *ātman*, *Brahman*, or God.[18] On the other hand, the Buddha was against the theory of self-causation, because he was aware that such theory leads to the problem of personal identity and that eventually connects with the theory of the moral responsibility. Moreover, according to the Buddhists, the theory of self-causation does not give freedom to select a course of action, and at the same time, it stresses, its dependency over another (supernatural power) for their response. The early Buddhism reveals that the acceptance of the theory of self-causation results in the adoption of the metaphysical entity of permanent self or soul (*ātman*), and according to them, it would not solve the problem of personal identity and suffering. It is also said that the one who believes that "the self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains forever."[19] Thus, the theory of self-causation has not led an individual to *sukha* and has also not motivated an agent to perform a virtuous action, which leads to *sukha*.

### 3.2.2. External Causation (*paraṃkataṃ*)

The theory of *paraṃkataṃ* or external causation is delineated by the ancient Indian Naturalists' Vedic tradition. According to them, the creation and evolution of the world were not due to their inherent values rather than by the external factors such as God, time, fate, and others. On the one hand, they deny the possibility of existence only by the self or by *svadhayā* in an orderly sequence. The creation of the world took place due to external factors; indeed, the effect is a completely different entity from the cause.

The Naturalists' theory of external causation can be traced in the discourses of *Veda*-s and *Upaniṣad*-s discourses. These ancient Indian texts precisely affirmed that the evolution of the world was the wish of *īśvara*/*Issara*/*Brahmā*. They created others; moreover, all things began with the creation by a god or *Brahmā*. For instance, the *Atharva Veda* states, "as a pregnant male, stout, filled with milk, beestings, curd, ghee. That combination was the gods' portion. Indra chose a drink of [it as] soma; his body

[18] Ronkin, *Early Buddhist Metaphysics*, 196.
[19] DN. I. 16.

became a great mountain."[20] In the similar vein, in the *Muṇḍaka Upaniṣad*, it is stated that the *Brahmā* was the first of the *Devā*-s, as the creator of all, the maker of the universe, as the guardian of the world.[21] The narrative says that the *Brahmā* shared his *Parāvidyā*, the knowledge of *Brāhmaṇ*, the foundation of all knowledge, to his eldest son *Atharvā* (Atharvan). *Atharvā* imparted it to *Aṅgir* who passed it to *Bhāradvāja Satyavāha*, and *Satyavāha* passed it on to *Aṅgiras*.[22]

The Buddha refutes naturalistic theory mainly for the two reasons: (i) it affirms annihilationism, and (ii) this denies the human exertion and moral retribution. Firstly, according to the *Dīgha Nikāya*, the theory of external causation leads to annihilationism while posting an existence. The Buddha criticised the *Vedic* and *Upaniṣad*-ic Sages who maintained their belief that they had witnessed the God with his physical shape in their trance. According to tradition, this belief amounts to the assertion of annihilationism.[23] According to the *Dīgha Nikāya*, there were some ascetics and Brahmins, who declare that 'all things began with the creation by a god or Brahmā' as their inspirational doctrine,

> "And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: "That Brahma, . . . he made us, and he is permanent, stable, eternal, not subject to change, the same forever and ever. But we who were created by that Brahma, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world." This is the first case whereby some

[20] AV. 9. 4. 3-6; Cited in W. Norman Brown, "The Creation Myth of the Rig Veda," *JAOS* 62(2), 1942, 87.

[21] "*Brahmā devānāṃ prathamaḥ saṃbabhūva viśvasyakartā bhuvanasya goptā |*
*Sa brahmavidyāṃ sarvavidyāpratiṣṭhāmatharvāya jyeṣṭhaputrāya prāha ||*" MU. 1.1.1.

[22] MU. 1. 1. 2.

[23] "*aññho karoti aññho paṭisaṃvedayatī'ti kho, kassapa, vedanābhitunnassa sato 'paraṃkataṃ dukkha'nti iti vadaṃ ucchedaṃ etaṃ pareti*" (SN. II. 20).

ascetics and Brahmins are partly Eternalists and partly Non-Eternalists."[24]

On the other hand, the Buddhists claim that the theory of external causation advocates that the life will be destroyed by death. They argue that there will be no punishment after death because the dead ceases to exist; indeed, they deny the viability of *kamma* and its consequences. Secondly, a necessary corollary of this doctrine is the denial of human exertion and moral retribution—an outcome. According to Buddha, having faith in external causation is an extreme view that leads to *dukkha*, not to the moral responsibility. Moreover, this view leads one to belief that the suffering is created by another, which binds the individuals to satisfy another by rituals and so on, which makes others dependent on another for their liberation, indeed; they do not indulge in the practice of meritorious actions. In this sense, the external causation is based on universal mystical experiences rather than rational explanations. The Buddhists objection about such views as it advocates that the God creates the happiness and suffering of beings; therefore, it denies the moral responsibility of the individuals and it is detrimental to the mystical religious life.

The worldview of external causation is also presented by the Non-Vedic Indian philosophical schools "[t]his view groups various teachings promulgated by non-Buddhists and wandering ascetics, which emerged as a revolt against Vedic ritualism and certain elements of the influential Brahmanical metaphysics."[25] The materialists and the sceptics (*lokāyata*-s) are the main Non-Vedic schools of thought, which represent the theory of external causation. According to them, all phenomena are reducible to transformations of material particles and occur by virtue of matter's inherent nature. In another world, inherent nature is an external force at work in material phenomena. On the other hand, the *Makkhali Gosāla* taught that there is no cause, no condition for the defilement of beings; they become defiled without cause and condition.[26] In both the cases, they precisely distinguish the effect as a different entity from the cause, and they are also distinct from the substantial school of the theory of self-causation. In this sense, it may be argued that the naturalist's theory of external causation was progressive with regard to the notion of causation, which was criticised by the Buddha on the ground of

[24] DN. I. 19.
[25] Ronkin, *Early Buddhist Metaphysics*, 197.
[26] DN. I. 52. and DN. I. 56.

an agential moral responsibility.

### 3.2.3. Internal as well as External Causation (*sayaṃkatañ ca paraṃkatañ ca*)

The *sayaṃ katañ ca paraṃ katañ ca* is a relativist theory of causation that carries all the metaphysical assumption of self-causation as well as the Vedic theories of the external causation. The theory was propounded by the Jains in their second *Agama,* i.e., *Sūtrakṛtâṅga* and its commentary was written by *Śilāṅka Suri* (eight century). They believe that the nature of plurality necessitates human exertion internally and time, God, *kamma* and so on externally, and they refuse to posit un-conditionality (*ekāntena*) of one single cause and claim plurality. According to them, all the causes such as human exertion, destiny, time, God, nature, and action arise in order to prove the causality of the suffering of phenomenon. There is nothing which constitutes by themselves. They criticize the Vedic worldview of causation by saying that the time, God, nature, actions and so on, are ignored within the Vedic worldviews of causation. On the other hand, according to them, these external factors play significant role in the existence of a phenomenon.

According to the relativists, the creation and the evolution of the world is not possible merely by the self-causation or only by the external-causation, but both the selves and the external factors are equally are equally important for the existence of the world. For instance, according to Jains, the *kamma* is determined to occur in the past *kamma*, while what is undetermined refers to present our future kamma. By determining the *kamma* as a necessary cause, they affirm that their past *kamma* strictly determines their present existence that one can change in their future existence as one's human exertion is an efficient cause. However, they combined two opposite views both being refuted by the Buddha and stated that an accurate view could not be obtained by simply conjoining two untenable worldviews. The Buddha is recorded as saying,

> "Bhikkhus, there are some recluses and brahmins who hold such a doctrine and view as this: 'Whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, all that is caused by what was done in the past. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is

> the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted.' So speak the Niganṭhas, bhikkhus."[27]

The Buddha criticised such *kamma*, since this would negate any attempt at future doings, that is, that all present acts are due to past acts and all future acts are due to present acts, which is an absurdity. The Buddha's criticism of Jain's notion of causation was not so much evident in theory, but at the epistemological basis of theory as it was asked: "whether they knew that they existed in the past and whether they knew that they committed such and such an act."[28] There are other references of the Buddha's criticism of relativist's theory of causation. However, they are not in defence of Jain's arguments.

While the Jains posted *kamma* as an external cause and upheld the validity of internal cause. The theists on the other hand believed that the God is the external cause, and that the person assumes various forms according to his own deeds,

> "It is the belief of some of the god, etc. [nature, destiny, etc.], in creating the soul and the world do not create them entirely of their own accord but take into consideration the good and evil of each being [considered as] a cooperative cause, and thus the soul and the world are [both] self-caused and caused by another."[29]

### 3.2.4. Neither Internal nor External Causation (*asayamkāraṃ aparamkāraṃ*)

The theory of *asayamkāraṃ aparamkāraṃ* is a chance occurrence and fortuitous origination notion of causation. According to them, for the existence of things, neither internal nor external factors are required. Indeed, there is nothing exists in co-relation, the events/things arises without any cause. Beings or things are occurring by chance, or moreover, their existences depend on not other than *Niyati* (being determined). Such positions and characterised as the extreme position in the early Buddhist literature.

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[27] MN. II. 214.
[28] Kalupahana, *Causality: The Central Philosophy of Buddhism*, 52.
[29] UdA. 345; Cited in Kalupahana, *Causality: The Central Philosophy of Buddhism*, 201 (Footnotes no. 149).

According to the early Buddhist literature, such worldview causes suffering and it is the way to utter irresponsibility. Nevertheless, the Vedic and Non-Vedic theories of causation highlight three worldviews, i.e.,

> (i) Whatever we are experiencing today is caused by what was done by us in the past. The present experiences are the result of the past; indeed, our pleasure and pain are determined by our own previous acts.
>
> (ii) Whatever we are experiencing is caused by God's creative activity. We are not responsible for any course of action; indeed, the world is the result of God's creative activity.
>
> (iii) Whatever we are experiencing cannot occur without any cause or condition. There is nothing conditional; more specifically, the evolution of the world is not independent of causation or causality.[30]

We have discussed that the Buddha and the Buddhists have criticized the theory of self-causation, external-causation, internal as well as external causation, and neither internal nor external causation, which is well recorded in the early Buddhist Pāli texts. Their criticism reveals that the pre-Buddhist theory of causation provides unclear descriptions of an aspect of the reality that pertains to extrasensory perception,

> ". . . those who fall back on the creation of a self-causation, external-causation, un-condition as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term recluse cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties un-warded."[31]

Moreover, the Buddha criticised such worldview. According to the Buddha, all the pre-Buddhist theories of causation are either a way to deny the moral responsibility or are detrimental to the true religious life. Besides these pre-Buddhist theories, the Buddha established his theory of causation that is morally oriented and focused on an

[30] AN. I. 173.
[31] AN. I. 173-175.

agent moral responsibility. His theory of causation or relativity avoids the essentialism/non-essentialism and determinism/non-determinism as well as accidentalism. Early Buddhist worldviews of causality represent a sharp divergence from other ancient Indian worldviews claiming that nothing has intrinsic nature, things with intrinsic nature could not enter into causal relation. Moreover, things/beings originate in dependence on cause and conditions that provide an ontological understanding of the nature of beings/things, which was neither made by him nor by others. He did not create a theory of causation rather he presented as he saw it just before his enlightenment. It is precisely recorded in the Pāli texts that the Buddha did not invent a theory of causation but portrayed things as he saw them on the night of his awakening, which he justified mostly by two terms: *paṭiccasamuppāda* and *idappaccayatā*.

### 3.3. Buddhist Theory of Causation

#### 3.3.1. Different Terminologies

Two terms, i.e., *paṭiccasamuppāda* and *idappaccayatā* are given for the theory of causation in the early Buddhist Pāli texts. Both the terms are often expressed synonymously for the notion of causation. However, for the decades scholars have been referring different analogies for these two terms, i.e., *paṭiccasamuppāda* and *idappaccayatā*.

The term *paṭiccasamuppāda* is a combination of two terms *paṭicca*, 'having come on account of', and *samuppāda*, 'arising' or according to Macy, "the being-on-account-of-arising-together"[32]. According to the fifth-century commentator Buddhaghosa, *paṭicca* as the mode of causes (*paccayākāra*) according to which coordinate phenomena produced mutually and the term *samuppāda* shows that when arising, it arises together, that is, co-ordinately, not seperatly or without a cause, and that which has arisen depends on causes. Thus, the *paṭiccasamuppāda* is: "*paccaye nissāya samuppannaṃ* (that which has arisen depending on causes)."[33] The etymological meaning of the term *paṭiccasamuppāda* indicates that no phenomena exist

[32] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 34.
[33] SnA. 2. 41.

independently. All phenomena are dependent on each other for their existence. Each thing is constituted by other even while simultaneously affecting them in the process of interaction with the world or the vast organism which we all are part of.[34]

English translation of the scriptures frequently render the term *paṭiccasamuppāda* as dependent origination, dependent arising, interdependent co-arising, conditioned genesis, conditioned co-arising, mutual causality, dependent production, dependent co-arising, co-dependent origination, interdependence, conditioned co-production, co-originatively dependent, and so forth. But however, some of these translations are not even etymologically correct and some of these are only referring the characteristics of the original Pāli term *paṭiccasamuppāda*.

An alternative term *idappaccayatā* is used to denote the fact of having a cause, causation, causal relation and so forth. The term derived from *ida* meaning 'this' and *paccayatā* meaning 'foundation'; more specifically, it affirms conditionality. The term *idappaccayatā* referes to the causational principle, the state of having this or that as its cause.[35]

Both the terms are refered to the Buddhist theory of causality. According to Edgerton, both the terms *idappaccayatā* and *paṭiccasamuppāda* constitute one concept, i.e., conditionality, but the editors of the Pāli *Vinaya Piṭaka* have wrongly separated them.[36] In the similar vein, Macy claims that the term *idappaccayatā* is used synonymously in the early Buddhist text with *paṭiccasamuppāda*.[37] Although Macy and Edgerton have reported both the terms synonymously for causation, according to Kalupahana, these two terms do not constitute one element. According to him, the term *idappaccayatā* refers specific conditionality in structure. Moreover, the term is referred to denote a characteristics of the *paṭiccasamuppāda*. He goes on to says that the notion of causation is said to have the characteristics of objectivity, necessity, invariability, and

[34] Christopher A. Ives, "In Search of a Green Dharma: Philosophical Issues in Buddhist Environmental Ethics," in Charles Prebish and John Powers (eds.) *Destroying Māra Forever: Buddhist Ethics Essays in Honor of Damien Keown*, 166-185, New York: Snow Lion Publications, 2010, 167.
[35] Ronkin, *Early Buddhist Metaphysics*, 199.
[36] Edgerton Franklin, *Buddhist Hybrid Sanskrit Grammar and Dictionary* Volume 2, New Delhi: Motilal Banarsidass, 1993, 114.
[37] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 34.

conditionality and the term *idappaccayatā* identifies one of the four characteristics.[38] Although Kalupahana's explanation of terminology justifies distinction between the two terms; however, sometimes these two terms are denoted in the early Pāli texts as synonyms. For instance, the *Saṃyutta Nikāya* states, "*duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā- paṭiccasamuppādo*."[39] Similar references can be seen in the other Pāli texts in which the term *idappaccayatā* denotes the term *paṭiccasamuppāda*. Thus, we shall be referring in the thesis both the terms as synonyms and shall be considering as the terms as the presentations of the Buddhist theory of causation.

### 3.3.2. A Brief Notes on Philosophy of *Paṭiccasamuppāda*

The Buddhist theory of causality is an essential doctrine of Buddhism and it is so profound that even the Buddha has used much of his intellectual faculties to discover it. In the *Dīgha Nikāya*, the Buddha is recorded by saying,

> "Do not say that, Ānanda, do not say that! This dependent origination [*paṭiccasamuppāda*] is profound and appears profound. It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight, tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death."[40]

The teaching of dependent origination is very profound as well as very deep in its appearance and the knowledge of the doctrine will lead to the absence of *dukkha*. According to the Bodhi, there are two reasons which make the Buddha's explanation of *paṭiccasamuppāda* very profound: firstly, they provide the teaching with its primary ontological principle, its key for understanding the nature of being. Secondly, they provide the framework that guides its programmes for deliverance, a causal account of the origination and cessation of suffering. These two contributions, though separate in thought, will come together in the thesis and that makes the Buddha's teaching a

[38] Kalupahana, *Causality: The Central Philosophy of Buddhism*, 55.
[39] SN. I. 136.
[40] DN. II. 55.

doctrine of awakening.[41] He goes on to say that the doctrine of *paṭiccasamuppāda* is a 'doctrine of awakening' that gives wisdom as to how suffering arises due to ignorance and how the beings arise and cease through causes. More precisely, according to him, knowledge of the principle of *paṭiccasamuppāda* gives a right understanding of the nature of being. Knowing the *paṭiccasamuppāda* is ultimately knowing the causes for the existence.

### 3.3.2.1. *Paṭiccasamuppāda* as the Entirety of the Buddha's *Dhamma*

Different narratives of the early Pāli texts reveal that just before the Enlightenment, the Siddhatta Gotama reflected on how *dukkha* arise by depending on conditions and how cessation of *dukkha* is achieved by the cessation of those conditions. By the cessation of *dukkha,* one attains the enlightenment, complete freedom from suffering, and *saṃsār*-ic existence. To eliminate causes and conditions of *dukkha*, the Siddhatta Gotama attained the similar path of awakening, which has been traversed by the previous or former enlightened ones in their times. Moreover, to become a Buddha he chose a path which was testified by the previous Buddha and by discovering (or by seeing) the *paṭiccasamuppāda* Siddhatta Gotama became the Buddha. The path he has chosen for his enlightenment is further linked to an ancient city, forgotten city, overgrown by jungle and awaiting rediscovery and restoration,

> "Suppose, bhikkhus, a man wandering through a forest would see an ancient path, an ancient road travelled upon by people in the past. He would follow it and would see an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Then the man would inform the king or a royal minister: 'Sire, know that while wandering through the forest I saw an ancient path, an ancient road travelled upon by people in the past. I followed it and saw an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Renovate that city, sire!' Then the king or the royal minister would renovate the city, and some time later that city would

[41] Bhikkhu Bodhi, *The Great Discourse on Causation: Mahanidana Sutta and its Commentaries*, Kandy: Buddhist Publication Society, 1995, 1.

become successful and prosperous, well populated, filled with people, attained to growth and expansion."

"So too, bhikkhus, I saw the ancient path, the ancient road travelled by the Perfectly Enlightened Ones of the past. And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. . . ."[42]

According to the above verse, the Buddha did not discover the notion of causation, it was an ancient knowledge which was just realised by the Siddhatta Gotama. At the same time by the realisation of this he becomes the Buddha. In another words, after knowing the conditionality, Siddhatta Gotama becomes the Buddha. Is this sense, knowing the notion of causation is more or less equivalent to know Buddhahood. According to Louis *de la* Vallée Poussin, knowing the causation is more or less equivalent to know the Buddhahood; therefore, it may see as the *credo* of Buddhism,

"*aucune théorie ne paraît plus essentielle au bouddhisme que celle de la 'production conditionnée' ... aucune n'est plus souvent mentionnée ou supposée dans les écrits canoniques; aucune ne peut être plus justement définie comme le credo du bouddhisme*."

"No theory appears more essential to Buddhism to than that of 'conditioned production'. . . none is more frequently mentioned or accused in the canonical texts, none can be more justified defined as the *credo* of Buddhism."[43]

"On the night of his awakening, the Buddha realises how and why the arising, maintenance and dissolution of any given individual history, as well as of *saṃsār*-ic experience as a whole, follows a certain orderly pattern. This brings about his insight into the dynamics of the law of *kamma*: how every action has its consequences and that

[42] SN. II. 105-107.
[43] Louis de la Vallée Poussin, *Théorie Des Douze Causes*, London: Luzac & Co., 1913, V; Cited in Macy, *Mutual Causality in Buddhism and General Systems Theory*, 26.

everything occurs in dependence on other conditions. *Saṃsār*-ic existence can thus be seen as a 'mass of karma', any segment of which appears depending on the rise of certain sequences of coordinated factors."[44]

The principle of *paṭiccasamuppāda* is fundamentally interlinked with the different philosophical concepts such as *saṃsāra, kamma, nibbāna, dukkha, anicca* and so forth. It has been presented as the entirety of Buddhist teachings in the early Buddhist texts. It has been also called by the Bhikkhu Bodhis as "the radical insight at the heart of the Buddha's teaching, the insight from which everything else unfolds."[45] In the similar vein, John J. Holder states that the importance of the doctrine of *paṭiccasamuppāda* cannot be overstated, because all other parts of the Buddha's teachings (*dhamma*-s) may be seen as grounded on the Buddha's teaching of dependent arising.[46] More precisely, all the teachings of the Buddha complete with his doctrine of *paṭiccasamuppāda*. For instance, the doctrine implicitly includes the Four Noble Truths (*cattāri ariyasaccāni*); moreover, both the doctrines are interlinked.

### 3.3.2.2. *Paṭiccasamuppāda* and *Cattāri ariyasaccāni*

According to Ronkin, Buddhist theory of *paṭiccasamuppāda* is related to the first two noble truths, i.e., *dukkha* and cause of *dukkha*;[47] whereas, Thomas states that the formula of *paṭiccasamuppāda* advocates the second and third noble truths, i.e., origin of *dukkha* and cessation of *dukkha*.[48] Although they both are right about the possible connection between these two concepts; however, according to Kogen Mizuno, since *paṭiccasamuppāda* is extremely difficult to enable ordinary people to understand it the Buddha organised his teaching in the form of the four noble truths, which is a classified version of the law of causation.[49] Thus, the Buddha's teaching of *paṭiccasamuppāda* is neither limited to the first two truths nor the last two truths, rather it is in the form of the Four Noble Truths (*cattāri ariyasaccāni*); both the teachings are intimately related.

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[44] Ronkin, *Early Buddhist Metaphysics*, 199.
[45] Bodhi, *The Great Discourse on Causation: Mahanidana Sutta and its Commentaries*, 1.
[46] John J. Holder (ed. & tr.), *Early Buddhist Discourses*, Indianapolis: Hackett Publishing, 2006, 26.
[47] Ronkin, *Early Buddhist Metaphysics*, 199.
[48] Edward J. Thomas, *The History of Buddhist Thought*, London: Kegan Paul, Trench, Trubher & Co., and New York: Alfred A. Knopf, 1933, 58.
[49] Kogen Mizuno, *The Beginning of Buddhism (Bukkyo no Genten)*, Richard L. Gage (tr.), Tokyo: Kosei Publication, 1980, 43.

Both the theories of *paṭiccasamuppāda* and *cattāri ariyasaccāni* have common explanations that are recorded in the early Buddhist Pāli canon. The Pāli literature contains numbers of references in which it exhibits a close relationship between the concepts and ideas behind the four noble truths and dependent origination. Although, the texts do not give a common definition for the both, rather they provide a common methodology to describe the facts of both of the theories. For instance, when we look at the fourfold formula of both *paṭiccasamuppāda* and *cattāri ariyasaccāni* it shows that they both are commonly reflecting on the rising and ceasing of *dukkha*,

> *Paṭiccasamuppāda*: "When these is this, that is, with the arising of this, that arises. When this is not, neither is that, with the cessation of this that ceases."[50]
>
> *Cattāri ariyasaccāni*: "This is suffering. This is the arising of suffering. This is the cessation of suffering. This is the practice that leads to the cessation of suffering."[51]

According to above definition of *paṭiccasamuppāda* and *cattāri ariyasaccāni*, "This/That" is used commonly for the *dukkha* or phenomena. At the same time, both focus commonly on the arising and the cessation of *dukkha*. Both formulas commonly advocate: (i) definition "what is what" and (ii) arising and cessation of this/that. Thus, it is said that both the formulas are merely an elaboration of arising of *dukkha* and cessation of *dukkha*. Both have general and similar sense of representations. In the Pāli *Nikāya*-s, there are numbers of passages about their common presentation. For instance, the *Titthāyatanādi Sutta* of the *Aṅguttara Nikāya* affirms an 'idiosyncratic definition of four noble truths'[52] in which the connection between these two doctrines can be seen.

Beside these common facts, there are conceptual differences between the theories of *paṭiccasamuppāda* and *cattāri ariyasaccāni*: firstly, the formula of *paṭiccasamuppāda* does not contain fourth truths, i.e., the cessation of suffering; wheras, the *cattāri ariyasaccāni* formula precisely enjoins the fourth truths. Secondly, in the principle of *paṭiccasamuppāda* formula, *dukkha* is not precisely recorded or

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[50] SN. II. 28. & SN. II. 65.
[51] SN. V. 437.
[52] Eviatar Shulman, *Rethinking the Buddha: Early Buddhist Philosophy as Meditative Perception*, New York: Cambridge University Press, 2014, 159.

explained, which on the other hand remains at the centre of the principle of *cattāri ariyasaccāni* formula. Thirdly, according to the second noble truths, *taṇha* is the primary cause of *dukkha*; whereas, according to the basic principle of the *paṭiccasamuppāda*, *avijjā* is the leading cause of *dukkha*.[53]

### 3.3.2.3. Three Definitions of *Paṭiccasamuppāda* and Its Philosophy

There are numbers of definitions of *paṭiccasamuppāda* that are recorded in the early Pāli texts; however, we in this chapter shall be referring three most basic definitions, i.e.,

1. "*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati*; *Yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti*."[54]

2. "*Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati*; *Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*."[55]

3. "*Katamo ca, bhikkhave, paṭiccasamuppādo*? '*Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ;*

[53] Although two different elements are described as the cause of suffering; however, according to Gethin (1997), ignorance (*avijjā*) and craving (*taṇhā*) can better be seen as two different but inextricably mixed dimensions (the cognitive and the affective) of the *saṃsār*-ic experience or suffering. In this sense, combines of both become the root causes of suffering. Moreover, the Buddhaghosa in the text Visuddhimagga (III, 578) he refers ignorance and craving as the two leading causes for becoming as well as suffering: "the two things, ignorance and craving, should be understood as the root of this Wheel of Becoming." On the other hand, according to Paul Williams Anthony Tribe and Alexander Wynne (2013), *avijjā* is not a first cause in the early Buddhist *paṭiccasamuppāda* in the sense of something that chronologically started the whole process off rather than *avijjā* is the conceptual, and, we might say, soteriological first cause. However, there are scholars who have taken *avijjā* as the prime cause or first cause. For instance, Brain Hodgson presents ignorance as the first act, T W Rhys Davids and William Stede states *avijjā* as the primary cause of all existence. There are others who argue that *avijjā* is the primary cause the first and fundamental member of the wheel of life. Although there is enough justification about both the positions however there is no references of the *paṭiccasamuppāda* as well as the *cattāri ariyasaccāni* formulaic description in the Pāli *Nikāya*-s in which both *avijjā* and the *taṇhā* are described for the cause of suffering. Both the doctrines formulaic descriptions are distinct on the origination of *dukkha*. For instance, it has been categorically stated in the *Āhāra Sutta* (SN. II. 12) that *saṅkhāra* have ignorance as their source, ignorance as their origin, they are born and produced by from ignorance. For details see, Macy, *Mutual Causality in Buddhism and General Systems Theory*, 48-51; Rupert Gethin, "Wrong view (*miccha-ditthi*) and right view (*samma-ditthi*) in the Theravāda Abhidhamma," in Kuala Lumpur Dhammajoti, Asanga Tilakaratne, and Kapila Abhayawansa (eds) *Recent Researches in Buddhist Studies: Essays in Honour of Professor Y. Karunadasa*, Colombo: Y. Karunadasa Felicitation Committee, in collaboration with Chi Ying Foundation, Hong Kong, 1997, 221; Paul Williams, Anthony Tribe and Alexander Wynne, *Buddhist Thought: A Complete Introduction to the Indian Tradition*, New York & London: Routledge, 2012, 34.

[54] MN. I. 190-191.

[55] SN. II. 28. and SN. II. 65.

*nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhāpaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo*."[56]

These definitions are commonly referred for the Buddhist theory of causation. Moreover, these are precisely affirming the principle of middle way of expressing the truth; it explains the truth in terms of pure reason as a natural process. For instance, the first definition of *paṭiccasamuppāda* explains what *dhamma* is, and how knowing the *dhamma* is another way of perceiving the *paṭiccasamuppāda*. The *paṭiccasamuppāda* is equated with the term *dhamma*. The second definition of *paṭiccasamuppāda* states a four-fold notion of causality that precisely advocates that nothing is permanent, and that the all phenomena depend on others for their existence. In this sense, no phenomena can be self-existent. The third definition of *paṭiccasamuppāda* follows the fourfold formula. The second and the third definitions of *paṭiccasamuppāda* eventually show the interdependence, which reveal that one should act in accordance with the natural law. In short, the significant philosophical concepts of *paṭiccasamuppāda* are: (i) nature of phenomena, (ii) condition of reality, and (iii) the natural law of k*amma*, and these three are concerning the ecological sensibility. These three concerns are reflected thematically in the following section.

### 3.4. *Paṭiccasamuppāda* and Ecological Sensibility

#### 3.4.1. Phenomena is Non-Dualistic

Two terms, i.e., *dhamma* and *paṭiccasamuppāda* are often equated with each other in the early Buddhist Pāli literature. For instance, in the *Majjhima Nikāya paṭiccasamuppāda* is equated with term *dhamma* and the *dhamma* is equated with term *paṭiccasamuppāda*,

*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati*;

[56] SN. II. 01.

*Yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti*.[57]

According to the above verses, whoever sees *paṭiccasamuppāda* they see the *dhamma* and whoever sees the *dhamma* they see *paṭiccasamuppāda*. Moreover, the knowing the *dhamma* is knowing *paṭiccasamuppāda* and knowing *paṭiccasamuppāda* is knowing the *dhamma*. Knowledge of *paṭiccasamuppāda* and *dhamma* are mutually interdependent, knowledge of *paṭiccasamuppāda* is not possible without knowing the *dhamma*; in the similar vein, to know *dhamma* knowledge of *paṭiccasamuppāda* is pertinent.

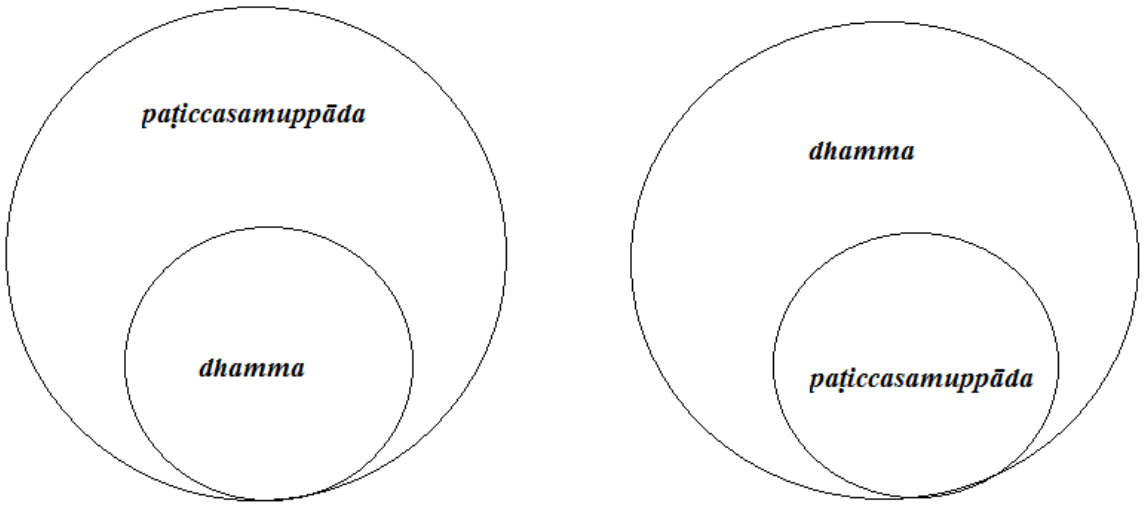


**Figure 2: *Dhamma* and *Paṭiccasamuppāda***

According to Holder, knowing the Buddha's teachings is knowing *paṭiccasamuppāda*, because all other parts of the Buddha's teachings are grounded on the principle of *paṭiccasamuppāda*.[58] According to Holder, the term *dhamma* refers in the above verses to the Buddha teachings; whereas, the term *dhamma* has been used with inconstant meanings in the early Buddhist Pāli texts. The term *dhamma* has some distinct denotations in canonical, commentary as well as in modern scholarly accounts;

[57] MN. I. 190-191.
[58] Holder, *Early Buddhist Discourses*, 26.

"the scope of meaning that the term had was baffling. The depth of meanings was intriguing"[59].

Numbers of meanings are recorded for *dhamma* in the early Buddhist Pāli *nikāya*-s. For instance, in the text *Dhammapada*, the term has been recorded as the eternal law or the *Nibbāna*.[60] In the same text verse 217, it is closely connected with the *sīla* or morality,[61] which is interpreted as the righteousness or justice by Tachibana.[62] In the *Dīgha Nikāya*, it occurs in reference to the political sphere and the king is recorded as *dhammiko dhammarājā* or the upholder of *dhamma*; more precisely, the Lord of the *dhamma* (*rājā cakkavattī dhammiko dhammarājā*).[63] In the *Majjhima Nikāya*, it is characterised as the discourses, chants, analyses, verses, utterances, sayings, birth stories, marvels, and dialogues.[64] In the *Saṃyutta Nikāya*, the term is denoted for the Buddha teachings and *paṭiccasamuppāda*.[65]

In the similar vein, in the commentary (*aṭṭhakathā*) literature the term has been perplexed by its multifarious uses in different context. For instance, in the *Dhammapad-aṭṭhakathā*, it is recorded ambiguously as a quality in the sense of virtuous teachings, authoritative teaching or texts and so on.[66] In the *aṭṭhakathā*, *Papañcasudani* the term is recorded as the authoritative teaching (*pariyatti*), truths (*sacca*), rapt concentration (*samādhi*), wisdom (*paññā*), natural condition (*pakati*), inherent nature (*sabhāva*), voidness (*suññata*), merit (*puñña*), vinaya violation, that is, an offense committed within the *saṅgha* (*āpatti*), that to be known (*ñeyya*) and so forth (*ādi*).[67] Buddhaghosa in his commentary of the *Dīgha Nikāya*, *Sumaṅgala-vilāsinī* refers four meaning of the term: *nissatā*, *pariyatti*, *desana* and *guṇa*;[68] however, later he deleted the fourth

[59] John R Carter, *Dhamma: Western Academic and Sinhalese Buddhist Interpretations: A Study of a Religious Concept*, Tokyo: The Hokuseido Press, 1978, 6.
[60] Dhp. 5.
[61] Dhp. 217.
[62] Shundo Tachibana, *The Ethics of Buddhism*, Oxford: Clarendon Press, 1926, 263-275.
[63] For details see DN. I 86, DN II 16, *Aṅguttara Nikāya Rathakāravaggo* and so on.
[64] MN. I. 133.
[65] "Let the elder venerable ones exhort me, let them instruct me, let them give me a *Dhamma* talk in such a way that I might see the *Dhamma*." SN. III. 132.
[66] DhpA. I. (1). 18; Cited in John R Carter, "Traditional Definitions of the Term "Dhamma"," *PEW* 26(3), 1976, 329-337.
[67] MnA. I. 17; Cited in Carter, "Traditional Definitions of the Term "Dhamma"," 329-337.
[68] The word *dhamma* occurs with regard to quality (*guṇa*) meaning quality in the sense of virtuous, moral quality, teaching (*desana*), authoritative teaching (*pariyatti*) conveys the meaning of that to be mastered,

meaning and added cause (*hetu*) as fourth meanings of the term.[69]

For the nine decades, the term has been referred in different dimensions with a wider application. It has been stated that there is no term in Buddhist literature which has wider connotations than the term *dhamma*, it includes the good, bad, kusala, meritorious, bad, *akusala*, demeritorious and sometimes neutral *kamma*.[70] Magdalene and Wilhelm Geiger, on the basis of the early Pāli texts and its commentaries, suggested five different meanings of the term, i.e., *guṇa*, *desanā*, *hetu*, *pariyatti* and *nissatta*.[71] The Geiger refers more than fifty German words as translations of the single word *dhamma*.[72] Rhys David and William Stede provided more or less fifty English words.[73]

Besides the etymological and contextual meanings of the term *dhamma*, Th. Stchebatsky analyses the term philosophically and advocates the term as an element of existence.[74] Whereas, Carter refers *dhamma* as a religious concept and advocates that it is the teaching of the Buddha; thus, it is a path of religious practice, an object of devotion worthy of reverence whose qualities are to be recollected and pondered by the practitioner in order to inspire faith and engender calmness; it is a transcendent reality and 'Salvific Truth'.[75] Recently Gethin refers six meanings of the term, i.e., the 'teaching' of the Buddha; 'good conduct' or 'good behaviour'; the 'truth' realized by the practice of the Buddhist path; any particular 'nature' or 'quality' that something possesses; the underlying and objective 'natural law or order' of things which the Buddha has discerned; and, a basic mental or physical 'state' or 'thing'. In the same study he refers eighteen meanings to the term, i.e., good quality, teaching, text, without essence/life, truths, concentration, wisdom, natural condition, particular nature,

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learned by heart], that without a living being (*nissatā*) and so forth. DnA. I. 99; Cited in Carter, "Traditional Definitions of the Term "Dhamma"," 329-337.

[69] Hirakawa Akira, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, Hawaii: University of Hawaii Press, 1990, 45-46.

[70] Rahula Walpola, "Wrong Notions of *Dhammata (Dharmata)*," in L. Cousins, A. Kunst, and K. R. Norman (eds) *Buddhist Studies in Honour of I. B. Horner*, Dordrecht and Boston: D. Reidel Publishing, 1974, 181-192.

[71] Carter, "Traditional Definitions of the Term "Dhamma"," 330.

[72] Carter, "Traditional Definitions of the Term "Dhamma"," 330.

[73] T. W. Rhys David and William Stede, *The Pali Text Society's Pali-English Dictionary*, London: The Pali Text Society, 1952, 171-175.

[74] Th. Stchebatsky, *The Central Conception of Buddhism and the Meaning of the Word "Dharma"*, London: Royal Asiatic Society, 1923, 1-6.

[75] Carter, *Dhamma: Western Academic and Sinhalese Buddhist Interpretations*; Cited in Rupert Gethin, "He Who Sees Dhamma Sees Dhammas: Dhamma in Early Buddhism," *JIP* 32, 2004, 513–542.

emptiness, merit, offence, object of knowledge, concept, disposition, causal condition, arisen form a causal condition, and cause. According to him, these eighteen meanings of the term can be grouped into five categories: (i) teaching or text, (ii) good qualities, (iii) truth, (iv) the natural condition, and (v) mental and physical quality.[76] Aloof from the wide verity of the term, Damien Keown defines the term as having three essential senses,

> (i) The term *dhamma* refers to the natural order or universal law that forms the basis of all events. (ii) It represents all the Buddhist teachings. (iii) *Dhamma* also refers to all individual phenomena or entities.[77]

Moreover, all sorts of Buddhist elements (including elements) may be seen as the *dhamma*. More precisely, the term *dhamma* is the nature of reality as known by the Buddha. In this sense, the term *dhamma* refers the way things ultimately are as well as it is also the Buddha's teaching. To make systematic understanding of the *dhamma* as well as *paṭiccasamuppāda*, the Buddha advocates that "all *saṅkhāra* are impermanent (*sabbe saṅkhārā aniccā*) and *dukkha (sabbe saṅkhārā dukkhā*), and all *dhamma* are without essence or self (*sabbe dhammā anattā*)."[78] To reveal phenomena as they are the Buddha states that the impermanence, suffering, and absence of self are the three characteristics of all phenomenal existence.[79] The true nature of reality of phenomena is dependent origination, impermanence, without any self and *dukkha*. Buddhists believe that all phenomena are impermanent, *dukkha* and without any permanent self. Impermanence, suffering and no-self, known as *tilakkhaṇa* or three *signata* are three universal characteristics of all existing things of the phenomenal world. They are the

[76] Gethin, "He Who Sees Dhamma Sees Dhammas: Dhamma in Early Buddhism," 513–542.
[77] Damien Keown, *A Dictionary of Buddhism*, Oxford: Oxford University Press, 2003, 74.
[78] AN. I. 286. and Dhp. 277, 278 & 279.
[79] According to Stcherbatsky (1923), the elements (*dhamma*)-s or phenomena has four salient features, namely: (i) they are not substance — this refers to all the elements, whether eternal or impermanent; (ii) they had no duration — this refers only to the impermanent elements of phenomenal existence; (iii) they were unrest — this refers only to one part of the letter class, that which roughly corresponds to the ordinary man an opposed to the purified condition of elements of a saint; and (iv) their unrest had its end in final deliverance. Further he states, technically speaking: (i) all *dhamma*-s are *anātman* or *anattā*; (ii) all *khandha*-s *dhamma*-s are *anitya* or *anicca*; (iii) all *khandha*-s *dhamma*-s are *dukkha*; and, (iv) their *nirvāṇa* or *nibbāna* alone is *cānta*. An element is non-substantial, it is evanescent, it is in a beginning less state of commotion, and its final suppression is the only calm. Stcherbatsky's four silent features of elements are called four seals of Buddha within Tibetans Buddhism. However, three characteristics of phenomena are explained, set it down as a model to reveal, explain, and simplify the nature of *dhamma* in the Theravāda Buddhism. For details see, Stcherbatsky, *The Central Conception of Buddhism and the Meaning of the Word Dharma*, 25.

cardinal principles of Buddhism. These three marks of existence are the universal characteristics of all phenomenal existence, which affirm that there is nothing divine, permanent, unchanging and everything is *dukkha*. "As the early Buddhist texts explain, each phenomenon, everything that exists, is an impermanent, conditioned, changing, process that is identical with the interplay of causal factors. This is the all-important insight that served as the catalyst for the Buddha's enlightenment; namely, the doctrine of dependent arising (*paṭiccasamuppāda*)."[80] The doctrine of impermanence, suffering, and non-self are very much illuminated by the law of *paṭiccasamuppāda*. At the same time, these two doctrines give a common explanation of things/beings such as, nothing exists on its own, all phenomena are impermanent and dependent and beings without any soul, all being are merely a complex unity of the five aggregates and are subject to constant change. Moreover, knowing these three marks of existence is "right knowledge" that is the first step towards the Eightfold Path and are crucial in attaining the Buddhist goal of enlightenment. Understanding these, and their implications and ramifications, develop wisdom and bring an end to rebirth and suffering.

In this sense, Buddhist analysis of phenomena is purely empirical that precisely advocates that there is no difference between humans and non-humans. There is no difference between two distinct phenomena in the light of their characteristics. According to the three characteristics of phenomena, natural resources are not instrumental for humans, or humans are not instrumental for others. They all (humans and non-humans) are subject to constant change, impermanence and are without any permanent self. Therefore, Buddhist principle of *tilakkhaṇa* or three *signata* precisely affirm a non-dual ecological philosophy. On the other hand, according to Buddhism on a personal level, the problem arises when we experience an individual sense of permanent self, eventually, we distinguish everything between self and other. We become driven by the notion of being and having for self, and in the process, we become the cause of our own suffering by the craving for and becoming attached to things that are impermanent. This inevitably leads to attachment, ignorance, and suffering. An awareness of the fact that everything is subject to constant change or law of causality promotes humility and morality a non-dualistic understanding between

[80] John J. Holder, "A Suffering (But Not Irreparable) Nature: Environmental Ethics from the Perspective of Early Buddhism," *CB* 8(2), 2007, 117.

human and nature. For Buddhists all phenomena fall into the category of the natural. In a profound sense, *paṭiccasamuppāda* points towards the natural way of perceiving things or the way things are (*dhamma niyāma*)'. The Buddhist understanding of phenomena in their real nature is referred as *yathābūtaṃ pajānāti*, getting an insight into the way things are.[81] Thus, all individuals including plants, and animals are sentient and living beings and are subject to change, suffering and are without any permanent self.

- Premise One: Non-duality means: all *dhamma*-s have one nature.
- Premise Two: The Buddhist principle of *tilakkhaṇa* represents similar worldview of the world.
- Therefore, Buddhist eco-philosophy is a non-dualistic ecological philosophy. All beings are merely a complex unity of the five aggregates and subject of constant change. Knowledge of such realism eventually brings a sense of ecological sensibility.

### 3.4.2. Interdependence and the Value of Nature

The Buddhist principle of three characteristics reveal that all the aggregates are subject to constant change and are impermanent in nature. There are no such phenomena which may be called permanent, all phenomena arise and pass by depending on causes. According to Buddhism, beings originate by depending upon causal conditions; existence of everything (except *nibbāna*) including *dukkha* and *saṃsāra* are dependent on certain circumstances. Buddhist conditionality does not only mean *uppāda* (*uppādamattama*) or *adhiccasamuppāda* (accidental origination) it is dependent origination. To make clear how the phenomena arise and pass dependently, the Buddha's examined human suffering. According to the second noble truth, the origin of suffering is thirst/desire; the desire is the leading cause of rebirth, and suffering. The second noble truth offers a causal analysis of origination of suffering and in doing so it is consistent with the *paṭiccasamuppāda*.

[81] Padmasiri *de* Silva, *Environmental Philosophy and Ethics in Buddhism*, 41.

On the other hand, understanding the natural laws of life is another way to know ourselves and our world better. We may understand ourselves and our world more fully and deeply if we conceive all the phenomena regarding their interconnected patterns of relationships.[82] According to the *Saṃyutta Nikāya*,

> "Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possessed a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the deathless."[83]

Seeing oneself as a mixture of five aggregates or knowing that there is nothing substantial, static, and uncaused in this world, provide an individual with the knowledge of the triviality of taking pride in self and thus make them aware of the absence of the self.

The Buddhist worldview of no-self arose against the Brahmanical theory of *ātman*. According to the Vedic tradition, *ātman* is as the honey of all beings[84] that are just so small that it is very hard to spot.[85] We learn from the *Ṛg Veda* that the Vedic Sage Dadhyañc discovered the secret truth called the honey-doctrine: a doctrine about the self, which is the honey of all beings.[86] According to the narrative of *Ṛg Veda*, the knowledge of honey-doctrine is meant to be communicated by the teacher to the disciple, by the father to the son who is worthy and inwardly ready. Indra taught honey doctrine to the Sage Dadhyañc with a warning that it should not be communicated to anyone else. If he would disclose this doctrine, Indra would cut his head off. In the same vein, in the *Upaniṣad*-s, *ātman* is the same as the *Brahman*. According to the *Upaniṣad*-

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[82] W. S. Waldron, "Beyond Nature/Nurture: Buddhism and Biology on Interdependence," *CB* 1(2), 2000, 199-226.
[83] SN. II. 79.
[84] BU. II. 5. 14.
[85] BU. V. 6. 1. CU. III. 14. 3. KU. 2. 12. and KU. 6. 17.
[86] RV. 1. 116. 12; Cited in Jonardon Ganeri, *The Concealed Art of the Soul: Theories of Self and Practices of Truth in Indian Ethics and Epistemology*, Oxford: Oxford University Press, 2007, 14-15.

ic Seer, the *ātman* is true selves which is eternal, immutable, and identical with *Brahman*. For Instance, the *Bṛhadāraṇyaka Upaniṣad* states,

> "*ayamātmā sarveṣāṃ bhūtānāṃ madhu, asyātmanaḥ sarvāṇi bhūtāni madhu; yaścāyamasminnātmani tejomayo'mṛtamayaḥ puruṣaḥ, yaścāyamātmā tejomayo' mṛtamayaḥ puruṣaḥ, ayameva sa yo'yamātmā, idamamṛtam, idaṃ brahma, idaṃ sarvam.*"[87]

> "*sa vā ayamātmā sarveṣām bhūtānamadhipatiḥ, sarveṣāṃ bhūtūnāṃ rājā; tadyathā rathanābhau ca rathanemau cārāḥ sarve samarpitāḥ, evamevāsminnātmani sarvāṇi bhūtāni, sarve devāḥ, sarve lokāḥ, sarve prāṇāḥ, sarva eta ātmanaḥ samarpitāḥ.*"[88]

These two verses of *Bṛhadāraṇyaka Upaniṣad* establish the following five points, i.e.,

> (i) The correspondence and interrelationship between the elements of the external world and the individual beings are analogous to those existing between the honey and the bees.
>
> (ii) There is only one supreme God and that is Brahman. All the divine powers that are witnessed in the macrocosm (i.e. the external world) and microcosm (i.e. the individual being) are nothing but his manifestations. Brahman behind the cosmic universe is the same as the Ātman behind the individual self.
>
> (iii) Brahman exists within each and every element of the external universe and also within the individual beings as their essence (Dharma or law). He is immanent through and through. The idea of a transcendent God separates from the external universe and the idea of individual beings has been rejected.
>
> (iv) The eternal laws governing the union of the two fundamental principles — *anna* (matter) and *prāṇa* (life-breath) — and the interactions between the

[87] This self is the honey to all beings, and all beings are like honey to this self. (The same with) the shining, immortal being who is in this self, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all. BU. II. 5. 14.

[88] This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this self. BU. II. 5. 15.

elements of the macrocosm and the microcosm and the evolutions from these interactions and unions are also Brahman.

(v) Brahman is an integral whole and unity like a wheel. Just as in a wheel all the spokes are held together in its hub and felly, in the similar way a Brahman is the union of all the elements of the external universe, all worlds, all divinities, and all breathing creatures.[89]

According to above accounts of the *Bṛhadāraṇyaka Upaniṣad*, the *Brahman* in the cosmic universe is as same as the *ātman* in the individual self. The *Brahman* behind the cosmic universe is as same as the *ātman* underlying the individual self. The *Brahman* and *ātman*, the two reality principles, cannot be different. Just as all the spokes are fixed in the nave and the fellow of a chariot-wheel, so are all beings, all gods, all worlds, all organs, and all these selves fixed in one self. On the other hand, it states that there is a true self as eternal and immutable which is identical with *Brahman*.

Instead of such Vedic and *Upaniṣad*-ic worldview of permanent and independent self, the Buddha affirms an individual personality without any self. It is said that the Buddha's teaching of the self is 'ineliminably pragmatic' or 'skilful' and he has taught such doctrine to divest the particular audience of its false sense of self.[90] According to him, having strong conviction about the permanent sense of self is false sense of self that evoke attachment, thus resulting in *dukkha*. The Buddha has rejected the conception of the *ātman* as a permanent entity and advocated *anattāvāda*: the complete negation of permanent and unchangeable entity for a radical change in the way we experience ourselves. His theory of *anattāvāda* denies that everything is unchanging or unaffected by other phenomena. He goes on to say that having belief in the existence of *ātman* as a permanent entity is *micchā-diṭṭhi*,[91] which guide for the way to *akusala* (unwholesome) thoughts. Conviction about the enduring self (*attavāda*) is one of the four kinds of grasping (*upādāna*), i.e., sensuous grasping (*kāmupādāna*), grasping to views (*ditthupādāna*), grasping to mere rules and ritual (*sīlabbatupādāna*)

[89] O. N. Krishnan, *In Search of Reality: A Layman's Journey Through Indian Philosophy*, Delhi: Motilal Banarsidass, 2004, 34-35.
[90] Ganeri, *The Concealed Art of the Soul*, 157-158.
[91] According to the Pāli *Brahmajāla Sutta* there were sixty-two beliefs along with *ātman* was in practice during or before Buddha lifetime, which Buddha's recognized as a mistaken worldview. DN. I. 13.

and grasping to the soul-theory (*attavādupādāna*).[92] Having belief about grasping of the soul theory causes people suffering and rebirth. Moreover, according to the tradition, the final deliverance or complete absence of suffering cannot be attained until the last remnant of the 'I am' conceit; the last share of the tenacious tendency to think of oneself as an enduring agent, is rooted out.[93]

A comprehensive analysis of the Buddhist doctrine of *anattāvāda* is recorded in the *Anattalakkhaṇa Sutta*. The *Sutta* reveals that the material form or body (*rūpaṃ*),[94] feeling (*vedanā*),[95] perception (*saññā*),[96] formation (*saṅkhārā*),[97] and consciousness (*viññāṇa*)[98] is not self; indeed, five aggregates construct an individual that are not-self. According to the *Sutta*, the mixture of five aggregates impart form to an individual personality and five-aggregates are non-identical with *ātman*. According to the *Sutta*,

> "Bhikkhus, form is non-self. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: 'Let my form be thus; let my form not be thus.' But because form is non-self, form leads to affliction, and it is not possible to have it of form: 'Let my form be thus; let my form not be thus. "Feeling is non-self . . . Perception is non-self . . . Volitional

[92] DN. II. 58; DN. III. 230; MN. I. 51 & 66; SN. II, 3; SN. V. 59

[93] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 109.

[94] *Rūpa* refers to the material aspects of existence, whether in the outer world or in the body of a living being. It is said to be comprised of four basic elements or forces — solidity, cohesion, heat and motion — and forms of subtle, sensitive matter derives from these. From the interaction of these, the body of flesh, blood, bones, etc., is composed. Peter Harvey, "Dukkha, Non-Self, and the Teaching on the Four "Noble Truths"," in Steven M. Emmanuel (ed) *Companion to Buddhist Philosophy*, 26-45, West Sussex, UK: Wiley-Blackwell: A John Wiley & Sons, Ltd., Publication, 2013.

[95] *Vedanā* refers to the hedonic tone or taste of any experience — pleasant, painful or neutral. It includes both sensations arising from the body and mental feeling of happiness, unhappiness, or indifference. Harvey, "Dukkha, Non-Self, and the Teaching on the Four "Noble Truths"," 26-45.

[96] *Saññā* processes sensory and mental objects, so as to classify and label them. It is perception, cognition, mental labelling, recognition and interpretation — including misinterpretation of objects. Without it, a person might be conscious but would be unable to know what he was conscious of. Harvey, "Dukkha, Non-Self, and the Teaching on the Four "Noble Truths"," 26-45.

[97] *Saṅkhārā* comprise with number of processes which initiate action or direct, mould and give sharp to character. The most characteristic one is *cetanā*, which is identified with kamma, that which beings later karmic results. There are processes which are ingredients of all mind-states, such as energy, joy, or desire-to-do, one which are ethically skilful, such as mindfulness and a sense of moral integrity and unskilful ones, such as greed, hatred and delusion. Harvey, "Dukkha, Non-Self, and the Teaching on the Four "Noble Truths"," 26-45.

[98] *Viññāṇa* includes both the basis awareness of a sensory or mental object and the discrimination of its aspects or parts, which are actually recognised by sanna. One might thus also see it as perceptual discernment. These are six types according to whether it is conditioned by eye, ear, nose, tongue, body or mind-organ. It is also known as *citta*, the central focus of personality which can be seen as mind, heart or thought. Harvey, "Dukkha, Non-Self, and the Teaching on the Four "Noble Truths"," 26-45.

> formations are non-self . . . Consciousness is non-self. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus.' But because consciousness is non-self, consciousness leads to affliction, and it is not possible to have it of consciousness: 'Let my consciousness be thus; let my consciousness not be thus'."[99]

According to the above verses, the Buddha had given a psycho-physical analysis of an individual to discover a permanent *ātman*; more specifically, to uncover one's identity and affirm one's real self the Buddha gave a psycho-physical analysis of a personality. It suggests non-existence of any permanent entity like *ātman* within an individual. Buddhism looks at all things in terms of integrated factors and when these elements composing one's being are divided and separated, no *ātman* remains.

> "Everything he did so he stumbled upon one or the other of the different aspects of experiences such as feeling (*vedanā*), perception (sa*ññā*), disposition (*sankhārā*) or consciousness (*viññāṇa*). If there was anything other than these psychic elements that constitutes the human personality; it was the body (*rūpa*)."[100]

Moreover, the Buddha is recorded by saying that the being (*satta*) is simply a combination of five *khandha*-s: "For just as, when the parts are rightly set. The word 'chariot' ariseth. So doth our usage covenant to say: 'A being' when the aggregates are there."[101] The self is selfless that is simply a combination of five factors or *khandha*-s. *Pañca-khandha*-s, are impermanent (*aniccā*), subject to suffering and construct an individual personality in which there is no room for the *ātman*. None of *khandha*-s are identical with any permanent entities like the *ātman*. All the phenomena without *ātman* are true nature of things. In this sense, Buddhist theory of *anattā* should not be understood primarily as a theoretical metaphysical doctrine, but as a practical injunction

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[99] SN. III. 66-67.
[100] David J. Kalupahana, "The Concept of Self and Freedom in Buddhism," in Roy W. Perrett (ed) *Indian Philosophy of Religion Volume 13*, 93-113, Dordrecht: Kluwer Academic Publishers, 1989, 94.
[101] "*Yathā hi aṅgasambhārā, hoti saddo ratho iti; Evaṃ khandhesu santesu, hoti sattoti sammuti*." SN. I. 135.

to deconstruct the (all-too-real) personal self by withdrawing one's acts of identification.[102] It suggests a practical injunction encouraging us to engage in meditative practices that will kill the selfhood or permanent phenomenology of phenomenon. Moreover, the doctrine of no-self breaks down arrogance inadvertently. In short, in the Pāli texts it is characterised as the radically transformative doctrine to know common nature of all things. On the other hand, the Buddha's *anattā-vadā* is not a nihilistic denial of the reality of things, but it precisely denies the claim that anything is unchanging or uncaused by other phenomena. Thus, it is said, "Those who look to Buddhism for startlingly new and unheard-of ideas on the problem of self will find little. Those who look for advice on how to lead a self-less life, may learn a great deal."[103] By teaching the absence of self the Buddha does help us to remove our attachment for independent and permanent self.

According to the early Buddhism, having conviction about the existence of *ātman* within self is at the heart of the illusion of the self that does not help one to know the real nature of phenomena. More specifically, that bondage does not allow seeing and knowing 'what is what'. Therefore, it is characterised as one of the most powerful sources for misleading individuals and develops egocentric or self-centred worldviews, which deprive people from knowing things as they are. Zahavi nicely commented on this, "Consider the claim that the self—if it exists—is some kind of ontologically independent invariant principle of identity that stands apart from, and above, the stream of experiences, something that remains unchanging from birth to death; something that remains entirely unaffected by language acquisition, social relationships, major life events, personal commitments, projects and values, something that cannot develop or flourish nor be disturbed or shattered."[104] More precisely, this is a kind of false understanding. It is out of the ignorance of the composite nature of five-aggregates that we say "this is mine", "this is I", or "this is my self" and so forth.

"According to the Buddha, the idea of self is an imaginary, false belief which

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[102] Anthony Rudd, "No Self? Some Reflections on Buddhist Theories of Personal Identity," *PEW* 65(3), 2015, 881.
[103] Edward Conze, *Buddhism: Its Essence and Development,* New York: Harper and Row, 1975, 20.
[104] Dan Zahavi, "The Experiential Self: Objections and Clarifications," in Mark Siderits, Evan Thompson, and Dan Zahavi (eds.) *Self, No Self? Perspectives From Analytical, Phenomenological, and Indian Traditions*, 56-78, New York: Oxford University Press, 2011, 66.

> has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism and other defilements, impurities and problems. It is the source of all the trouble in the world from personal conflict to wars between nations. In short to this false view can be traced all the evil in the world."[105]

Buddhists belief that one cannot said to be good, virtuous, caring or dutiful unless one has concerns to go beyond the self and extend the care and love to others. Thus, Buddhist theory of *anattāvāda* could have the radical and transformative vision, which distinguish and contradict itself from what the *Veda*-s and *Upaniṣad*-s belief. To the Buddhists the belief in a permanent and the separate self represents a fundamental error—engendering greed, anxiety, and aggression. It is an illusion basic to the suffering we experience and which we inflict on others. The permanent and independent sense of things in turn generate the sense of 'I', 'mine' and 'me' that produces an inveterate tendency towards greed and self-interest further causing individualism and collective suffering. Identity formation or ego-based views of self-promoting ignorance develop false sense of the self and the world. Thus, the Buddha gave the principle of *paṭiccasamuppāda* to demonstrate the absence of an enduring self, three universal characteristics of phenomena, and the interconnected pattern of relationship among beings and things. To justify the interconnected pattern of relationship among phenomena, the early Buddhist Pāli texts provide numbers of definition and reference;[106] however, in this section we shall be referring to the two most basic definitions of *paṭiccasamuppāda* recorded in the *Saṃyutta Nikāya*. Along with the definition, the thesis reveals the interdependent concern of the principle of *paṭiccasamuppāda* as well as ecological sensibility.

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[105] Rahula Walpola, *What the Buddha Taught*, New York: Grove press, 1971, 51.

[106] According to Payutto, there are two types of the Pāli textual reference of *paṭiccasamuppāda* are recorded in early Buddhist sources, i.e., (i) those which emphasise the general principles of causation, which do not specify the main factors of elements; and, (ii) those which specify constituent factors linked together in chain. Further he claims that these two categories can be further divided into two limbs. Firstly, showing the process of origination is called *samudayavāra*: it is sequence in the forward mode and corresponds to the *dukkha samudaya*; and, secondly, the process of cessation is called *nirodhavāra*: it is sequence in the reverse mode and corresponds with *dukkha nirodha*. Both category formulas of the *paṭiccasamuppāda* are treated as a process of the arising and cessation of suffering/phenomena in the Pāli literatures. Phra Prayudh Payutto, *Buddhadhamma: Natural Laws and Values for Life*, Grant A. Olson (tr.), New York: State University of New York Press, 1995, 79-80.

### 3.4.2.1. Shorter Definition of the *Paṭiccasamuppāda*

"*Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati.*

*Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati*."[107]

The fourfold definition also called a shorter formula for *paṭiccasamuppāda* that advocates the general causational principle of Buddhism.[108] Although it proclaims the general notion of causation, it is also known as the 'law of universal causation'.[109] Roonkin goes on to say that by seeing this fourfold explanation of the principle of *paṭiccasamuppāda* one may be tempted to conclude it as the law of universal causation. In the similar vein, Sahni states that "[t]he fascination with the formula lies in the fact that not only does it draw attention to vital linkages indicating that nothing exists unless it is conditioned by something but in that it hints at the connection and quiescent power of purpose present in the universe."[110] Thus, this formula is read as a characterisation of all that exist. It is also said that the formula appears in early Buddhist texts in conjunction with the denial of the belief that anything perishes eternally and absolutely.[111] The fourfold formula precisely explains that there is no existence of a creator God (or no first cause) and anything as an independent phenomenon. According to the notion of formula, when there is ignorance and desire, suffering arises. Similarly, suffering decreases when there is lack of ignorance and desire. In this sense, there is nothing beyond the causal relationship and both the definitions connect entirely with this order of being arisen and being ceased.

### 3.4.2.2. Lengthier Definition of the *Paṭiccasamuppāda*

#### 3.4.2.2.1. The Twelve *Nidāna*-s

The early Buddhist literature defines the principle of causation particularly in the context of the twelve *nidāna*-s. The twelve *nidāna*-s is called a lengthier formula that mostly follow the shorter ones; the fourfold formula of *paṭiccasamuppāda*. The

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[107] SN. II. 28. and SN. II. 65.
[108] The fourfold definition is often given in the *Nikāya*-s to describe dependent-origination such as when it is said that a monk is skilled in *paṭiccasamuppāda*.
[109] Ronkin, *Early Buddhist Metaphysics*, 199.
[110] Sahni, *Environmental Ethics in Buddhism*, 66.
[111] Macy, *Mutual Causality in Buddhism and General Systems* Theory, 39.

lengthier definition clearly reveals the principle in effect, which begins (not always) with ignorance (*avijjā*),

> "And what, *bhikkhus*, is dependent origination [*paṭiccasamuppāda*]? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, *bhikkhus*, is called dependent origination."[112]

It is recorded in the Pāli texts, just before his enlightenment the Buddha reflected certain questions: what are the miserable conditions due to which people born, decay, die, pass away and are born again? What are the causes that make people unable to know the path of escape from decay, death, and misery? Thereafter, it occurred to him that *jarāmaraṇaṃ* (ageing and death)[113] can only occur when there is the condition of *jāti* (birth),[114] *jāti* could only be if there were *bhava* (existence),[115] there could not be *bhava* unless there were *upādāna* (clinging),[116] *upādāna* could not be if there were *taṇhā* (craving),[117] it was craving on which clinging depended. There can be clinging if

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[112] SN. II. 1.

[113] *Jarāmaraṇaṃ* (ageing and death): "And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus, this aging and this death are together called aging-and-death." SN II. 02-03.

[114] *Jāti* (birth): "And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth." SN. II. 03.

[115] *Bhava* (existence): "And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence." SN. II. 03.

[116] *Upādāna* (clinging): "And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging." SN. II. 03.

[117] *Taṇhā* (craving): "And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving." SN. II. 03.

there is craving, *taṇhā* could not be if there were *vedanā* (feeling),[118] *vedanā* could not be if there were *phasso* (contact),[119] *phasso* could not be if there were *saḷāyatana* (contact with the six sense-bases),[120] *saḷāyatana* could not be if there were *nāmarūpa* (name and form),[121] *nāmarūpa* could not be if there were *viññāṇa* (consciousness),[122] *viññāṇa* could not be if there were *saṅkhāra* (formation)[123] and the *saṅkhāra* could only be if there is ignorance on *avijjā* (ignorance)[124].

[118] *Vedanā* (feeling): "And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling." SN. II. 03.

[119] *Phasso* (contact): "And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact." SN. II. 03.

[120] *Saḷāyatana* (contact on the six sense-bases): "And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases." SN. II. 03.

[121] *Nāmarūpa* (name and form): "And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus, this name and this form are together called name-and-form." SN. II. 03-04.

[122] *Viññāṇa* (consciousness): "And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness." SN. II. 04.

[123] *Saṅkhāra* (formation): "And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations." SN. II. 04.

[124] *Avijjā* (ignorance): "And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance." SN. II. 04.

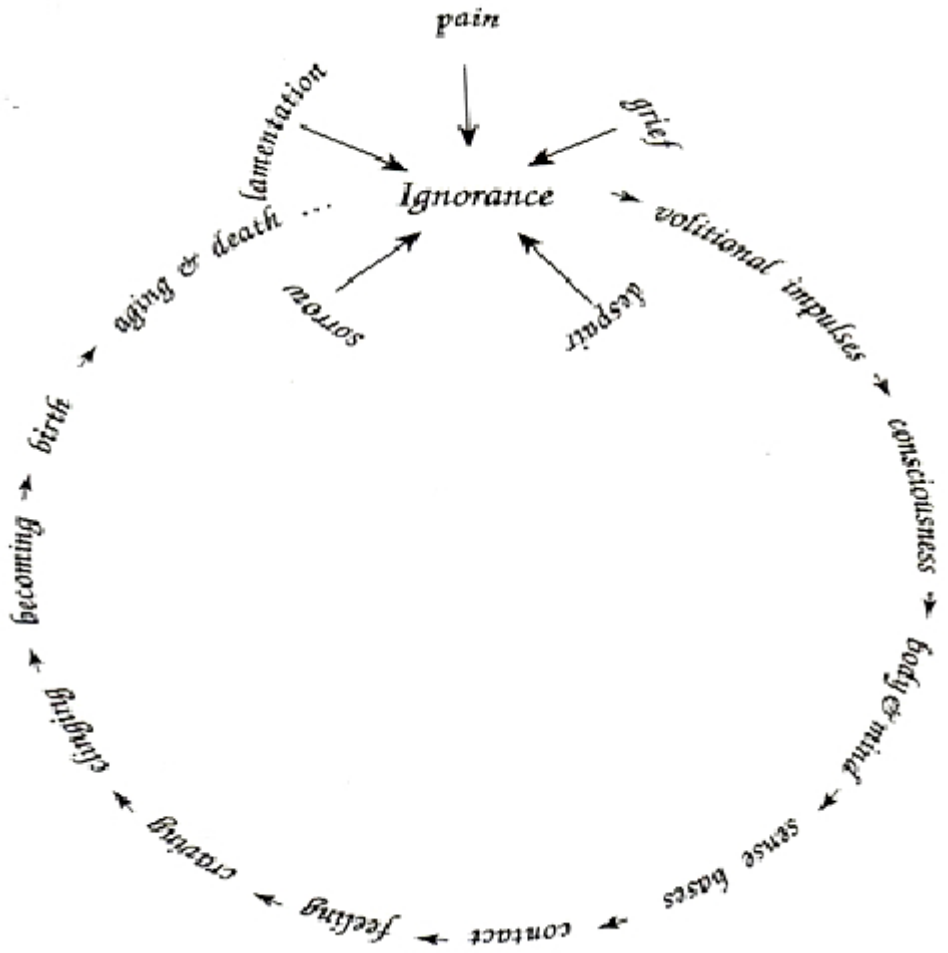


**Figure 3: The Twelve *Nidāna*-s in Sequence**

In addition to twelve *nidāna*-s definition of the principle of *paṭiccasamuppāda* there are variations in the early version of the formula. In several *Sutta*-s there are lists of nine, ten, eleven or more, or less, links instead of twelve members. The twelve *nidāna*-s definition is not the oldest formulation of *paṭiccasamuppāda*, but they have become the standardized form of the early Buddhist teaching. Over the course of time, a formula to express this principle, consisting of gradually increasing numbers of *nidāna*-s developed until the twelve members definition emerged. Although the twelve members definition becomes stander to investigates the notion of causation, but the different versions of the formula reveal certain questions such as; have they been adapted from the longer one and later minimised by the editor of the early Buddhist texts? Or whether the editor of the texts add different elements in the shorter formula time-to-time to enrich the Buddha's notion of causation? Does the editor of the early

Buddhist texts modify the twelve members with their understanding to simplify the notion of causation for the audience?

Although there are various assumptions and claims about different versions of the early definition of *paṭiccasamuppāda*. The Buddhaghosa in his text *Visuddhimagga* has given four reasons. According to Buddhaghosa, the Buddhist teaching of the twelve *nidāna*-s of *paṭiccasamuppāda* is fourfold: (i) from the beginning, (ii) from the middle up to the end, (iii) from the end, and (iv) from the middle down to the beginning. According to him, there are four types of definitions that are recorded in the early Buddhist texts, which are, according to him, like four creeper-gatherers' ways of seizing a creeper.[125] According to his analysis, the Buddha's teaching of *paṭiccasamuppāda* is like a vine tree that a person can pull down from the root, or the top, or somewhere in the middle. The fifth century commentator Buddhaghosa, gave his analogy of different versions of *paṭiccasamuppāda* by giving example of four men who were assembled in the forest and each of them were looking the vine tree from their respective place.

> First, for just as one of four men gathering creepers sees only the root of the creeper first, and after cutting it at the root, he pulls it all out and takes it away and uses it, so the Blessed One teaches the dependent origination from the beginning up to the end thus: "So, bhikkhus, with ignorance as condition there are formations; . . . with birth as condition ageing-and-death"[126].
>
> Second, just as another of the four men sees the middle of the creeper first, and after cutting it in the middle, he pulls out only the upper part and takes it away and uses it, so the Blessed One teaches it from the middle up to the end thus: "When he is delighted with, welcomes, remains committed to that feeling, then delight arises in him. Delight in feelings is clinging. With his clinging as condition there is becoming; with becoming as condition, birth"[127].
>
> Third, just as another of the four men sees the tip of the creeper first, and seizing the tip, he follows it down to the root and takes all of it away and uses it, so the Blessed One teaches it from the end down to the beginning thus: "'With birth as

[125] Vis. III, 523.
[126] Vis. III. 523.
[127] Vis. III. 523.

> condition, ageing-and-death,' so it was said. But is there ageing-and-death with birth as condition, or not, or how is it here? — There is ageing-and-death with birth as condition, so we think, venerable sir. 'With becoming as condition, birth,' so it was said . . . 'With ignorance as condition there are formations,' so it was said. But are there formations with ignorance as condition, or not, or how is it here? — There are formations with ignorance as condition, so we think, venerable sir"[128].
>
> Fourth, just as one of the four men sees only the middle of the creeper first, and after cutting it in the middle and tracing it down as far as the root, he takes it away and uses it, so the Blessed One teaches it from the middle down to the beginning thus: "And these four nutriments, bhikkhus: what is their source? What is their origin? From what are they born? By what are they produced? These four nutriments have craving as their source, craving as their origin, they are born from craving, produced by craving. Craving: what is its source? . . . Feeling: . . . Contact: . . . The six-fold base: . . . Mentality-materiality: . . . Consciousness: . . . Formations: what is their source? . . . By what are they produced? Formations have ignorance as their source . . . they are . . . produced by ignorance"[129].

In the first case, a man cuts creeper at the root and uses it from the beginning to top. In the similar vein, in the *Majjhima Nikāya Mahātaṇhāsaṅkhaya Sutta*, the Buddha teaches *paṭiccasamuppāda* (*anuloma*/in their natural order) form the beginning up to the end.[130] Whereas, in the second case it is characterised that a man cuts the creeper in the middle and uses it from the middle to top. In the similar vein, the Buddha has given his teaching on the principle of *paṭiccasamuppāda* from the middle to the end in the *Majjhima Nikāya*. The account of *Mahātaṇhāsaṅkhaya Sutta* states that with giving explanations about the 'the round of existence: conception to maturity' the Buddha refers *paṭiccasamuppāda* from middle to end, i.e., feeling as condition clinging, clinging as condition becoming and so forth.[131] In the third case the man sees the tip of

[128] Vis. III. 523-524.
[129] Vis. III. 524.
[130] MN. I. 261.
[131] MN. I. 266.

creeper and he cuts it from the tip and he follows it down to the root; indeed, the man uses the complete creeper. In the similar vein, the Buddha has given *paṭiccasamuppāda* from the end down to the beginning (*paṭiloma/*in the reverse order) in the *Majjhima Nikāya Mahātaṇhāsaṅkhaya Sutta*.[132] In the last case, the man sees creeper from the middle and cutting it in the middle and tracing it down further to the root; indeed, the man uses creeper from the root up to the middle of creeper, but in opposite direction. In the similar vein, the Buddha taught *paṭiccasamuppāda* from the middle down to the beginning in reverse order.[133] On the other hand, according to Buddhadāsa, five different versions of *paṭiccasamuppāda* can be traced in the early Buddhist literature that starts from the arising of *avijjā* to *saṅkhāra* and finally ends on *taṇhā*, and in the reverse order moves from *taṇhā* to *dukkha*.[134] Despite the contrary, according to the *Saṃyutta Nikāya Paṭiccasamuppāda Sutta*, there are other versions of *paṭiccasamuppāda* that refers to the twelve member links in both *anuloma*/in their natural order as well as *paṭiloma/*in the reverse order. In this sense, a man who sees *paṭiccasamuppāda* in both of its order sees the Buddha's *dhamma* as well as the theory of causation.

#### 3.4.2.2.2. Twelve *Nidāna*-s in Three-Lives

The general understanding of the twelve *nidāna*-s depicts the process of transmigration in *saṃsāra* over a period of three lifetimes. Besides these fundamental understanding of *paṭiccasamuppāda*, scholars for nine decades and so have been arguing that it is challenging to understand what is the actual nature of the twelve *nidāna*-s.[135] The early texts of Buddhism do not contain a defined speculation of the twelve *nidāna*-s.

[132] MN. I. 261.
[133] SN. II. 11
[134] Bhikku Buddhadāsa, *Me and Mine: Selected Essays of Bhikkhu Buddhadāsa*, Donald K. Swearer (ed.), New York: State University of New York, 1989, 120.
[135] For instance, according to Gethin, the earliest Buddhist scriptures do not give much explanations of how *paṭiccasamuppāda*, the twelve links are to be understood. The twelve nidāna-s explanations are often simply listed, in order of arising and order of cessation of *dukkha* without any explanation. It is stated by Ven. Nyanatiloka, "None of all the teachings of Buddhism has gives rise to greater misunderstanding, to more contradictory and more absurd speculation and interpretations than the Paṭicca samuppāda, the teaching of the Dependent Origination of all phenomena of existence." In the similar vein, Stcherbatsky commented "There is perhaps no other Buddhist doctrine which has been so utterly misunderstood and upon which such a wealth of unfounded guesses and fanciful philosophizing has been spent." For details see, Rupert Gethin, *The Foundations of Buddhism*, New York: Oxford University Press, 1998, 149; Bhikkhu Nyanatiloka, *Guide Through the Abhidharma Pitaka*, Colombo: Lake House, 1938, 139; Th. Stcherbatsky, *Buddhist Logic Volume 1*, S-Gravenhage: Mouton and Co., 1958, 141.

According to them, the detailed explanations of *paṭiccasamuppāda* are recorded in the canonical *Abhidhammapiṭaka*, commentary and post-commentary literature, *Visuddhimagga* and so forth. These texts provide a different analogy of the twelve *nidāna*-s. Moreover, in the commentaries and later texts of the *Theravāda* Buddhist tradition enjoin different interpretations, speculations, and theories that characterise the twelve links tenet as very precise (*uttānakuttānaka*).[136] For instance, the presentations of twelve *nidāna*-s as a sequence of three lives are not recorded in the early *Sutta*-s. Nowhere in the early Pāli texts, the Buddha is recorded as saying that the twelve *nidāna*-s should be understood over three lifetimes. Or the twelve links are meant to explain the continual re-arising of according to their *kamma*. According to Jones, the early Buddhist thinkers seeking to understand the Buddha's teaching came to see in the twelve links an explanation of *saṃsāra*, of how the individual human being passes through lifetimes according to *kamma*, but there is no evidence that this is what the Buddha originally meant of the twelve *nidāna*-s.[137] He goes on to say that the division of the twelve *nidāna*-s into *kamma* and their processes are the result of later commentary interpretation. The Buddhist commentators interpret the twelve-fold series as an explanation of the rebirth process over three lives. More precisely, the twelve links are defined in more general and suggestive ways in the Pāli canon and the links does not mention *kamma* anywhere. But later they added *kamma* and presented twelve links of dependent origination with *kamma* and rebirth process. William precisely comments on this,

> "This twelvefold formula for dependent origination as it stands is strange. In one way it makes sense spread over three lives, yet this explanation looks like an attempt to make sense of what may well be a compilation from originally different sources. Why, for example, explain the first of the three lives only in terms of the first two links, and explain the tenth link, 'becoming', as essentially

[136] Martin Seeger, "How Long is a Lifetime? Buddhadāsa's and Phra Payutto's Interpretations of *Paṭiccasamuppāda* in Comparison," *BSR* 22 (2), 2005, 107–130.
[137] Dhivan T. Jones, "New Light on the Twelve Nidānas," *CB* 10(2), 2009, 243.

> the same as the second link, 'formations'? Why introduce explanations in terms of karman where none of the links obviously mentions karman?"[138]

Nowhere in the Pāli canonical literature, the twelve *nidāna*-s is presented with *kamma* and rebirth process. This process of reflection reached its culmination with the Buddhaghosa *Visuddhimagga* to how the twelve links can be applied over three lifetimes,

> "The past, the present and the future are its three times. Of these, it should be understood that, according to what is given as such in the texts, the two factors ignorance, and formation belong to the past time, the eight beginnings with consciousness belong to the present time, and the two, birth and ageing-and-death, belong to the future time."[139]

He goes on to say that it should be understood as three links with cause, fruit and cause,

> "Herein, between formations and rebirth-linking consciousness there is one link consisting of cause-fruit. Between feeling and craving there is one link consisting of cause-fruit. This is how it should be understood that it has three links with cause, fruit, cause, as first parts."[140]

Buddhaghosa gave three lives interpretation of the twelve links; whereas, Asanga in his *Abhidharmasamuccaya*[141] and Vasubandhu in his *Abhidharmakoṣabhāṣya* indicate four groups of members of the twelve *nidāna*-s,

> "In the three-lifetime's causation system, the two members from the past life are the cause of the first five members of the present life, which are considered resultant; the last three members of the present life, which are considered causal, are, in turn, the cause of the future life."[142]

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[138] Paul Williams and Anthony Tribe, *Buddhist Thought: A Complete Introduction to the Indian Tradition*, London and New York: Routledge, 2000, 71–72.
[139] Vis. III. 578.
[140] Vis. III. 579.
[141] Abhidharmasamuccaya: 26; Cited in Robert Kritzer, "Vasubandhu on saṃskārapratyayaṃ vijñānam," *JIABS* 16(1), 1993, 25.
[142] *Abhidharmakoṣabhāṣya* 134; Cited in Kritzer, "Vasubandhu on saṃskārapratyayaṃ vijñānam," 25.

The twelve *nidāna*-s of *paṭiccasamuppāda* is come to be known in the commentary literature as the wheel of becoming or the wheel of *saṃsāra*. Moreover, the causal explanation of a person's twelve conditioned states takes the span of three epochs in his journey, i.e., the past, the present, and the future. The three-life-time epochs further consist of four groups; past causes, present resultants, present causes, and future resultants. Past existence is expressed in the first two links, i.e., ignorance and volition formation are in one life time that leads their present rebirth—consciousness to becoming and again present rebirth, i.e., consciousness of leading to the future rebirth and aging-and-death or generate *dukkha*. In the early *Nikāya*-s literature, the twelve *nidāna*-s was in the form of *kamma* as well as result or *vipāka* process, which Buddhaghosa sees it as cause, fruit, and cause process. Whereas, Asanga and Vasubandhu interpreted it as cause, fruit, cause and fruit process. Buddhaghosa interpreted the twelve *nidāna*-s as cause, effect, and cause; thus, affirming the three lives interpretation; whereas, Asanga and Vasubandhu interpret the twelve *nidāna*-s as cause, fruit, cause and fruit process affirming the two lifetimes or single causation system.

**Sutta Version and Commentarial Interpretation of Twelve *Nidāna*-s**

| ***Nidāna*** | ***Sutta*** | **Commentary** | |
|---|---|---|---|
| *Avijjā* | Ignorance | Ignorance is the last life | Karma-process |
| *Saṅkhārā* | Formations | Volitional formations in the last life | |
| *Viňňāna* | Consciousness | Re-linking consciousness between lives | Result-process |
| *Nāma-rūpa* | Name and Form | Mind and body arising at Connection in this life | |
| *Saḷāyatanā* | The six sense realms | The six sense organ in the child | |
| *Phassa* | Contact | Contact | |
| *Vedanā* | Felling | Felling | |
| *Taṇhā* | 'Thirst,' craving | Craving | Karma-process |
| *Upādāna* | 'Fuel', grasping | Grasping | |
| *Bhava* | Becoming | Becoming in *Saṃsāra* | |
| *Jāti* | Birth | Birth in the next life | Result-process |
| *Jarā-maraṇam* | Old age and death | Old age and death in the next life | |

**Table 2: Based on Sutta and Commentary Literature**[143]

[143] Jones, "New Light on the Twelve Nidānas," 243.

### 3.4.2.2.3. Twelve *Nidāna*-s in Present Moment

Recently two Buddhist scholars, i.e., Bhikkhu Buddhadāsa and Ňāṇavīra have criticised the three-live interpretation of the twelve *nidāna*-s and claimed that it occurs only in present moment. According to them, the present moment interpretation of twelve-links is nearer to the Buddha's original teachings. Twelve *nidāna*-s is a teaching of instruction for their immediate application in present, not for their association with three lives. According to Bhikkhu Buddhadāsa, there are three reasons which reveal how the twelve *nidāna*-s advocate present moment.

Firstly, three-live interpretation of the twelve *nidāna*-s contradicts with the early Pāli Sutta-s. Early Pāli Sutta-s are originally presented for the cessation of *dukkha* in this lifetime, not within distant lifetimes. The three-live interpretation implicitly includes the complete elimination of *saṃsār*-ic existence; more precisely, *dukkha* is possible to exist even in three consecutive lives. However, the early *Sutta*-s emphasise on the belief which says that it is possible to eliminate dissatisfaction completely in this present life by *kusala kamma* or by correct way of living. He goes on to say that there are no references in the early *Sutta*-s that suggests elimination of *dukkha* is subjected for the next birth. Cessation of *dukkha* is only possible with human birth not in the next rebirths, because it is not sure whether he/she will be reborn as human being. According to him, the *dukkha* is because of not knowing the things as they are; more specifically, not knowing *paṭiccasamuppāda*. Knowing *paṭiccasamuppāda* correctly liberates one from ignorance as well as from the bondage of *saṃsāra*. According to the *Mahānidāna Sutta,* the teaching of dependent origination is very profound as well as very deep in its appearance and knowing this lead one to the absence of *dukkha*. Those who do not understand how to imbibe the principle of dependent origination, their life will become like a tangled ball of string, covered as with blight and so forth; more specifically, they will not be able to pass beyond the states of woe, painful existences, and the cycle of birth-and-death.[144] With reference to the twelve *nidāna*-s present moment interpretation he given as example. The narrative is about a child who cries loudly after seeing his/her favourite doll broken. It means the mind of the child is still not awakened. The visual contact arouses the mind in its state of ignorance. Quite unconsciously and

[144] DN. II. 55.

automatically, the child feels that a part of his/her is lost; one very natural way within his command to express the feeling of the loss is crying. However, had the child enacted keeping the principle of *paṭiccasamuppāda* in mind then the child's response would have been different. This process can be outlined as follow,

> "Ignorance transforms into disposition which creates a sense of consciousness instantaneously giving rise to a locus of individuality form which the eye makes contact with the sense object giving rise to a feeling. This feeling intensifies leading to craving and clinging or the power of attachment which, in turn, creates becoming, a sense of possession which is at the root of being or becoming, eventuating in rebirth or the whole process of rebirth filled with sorrow and suffering. In this manner *paticcasamuppada* is born and consummated. This is the actual cause of child's tears. When the child, submerged in ignorance, remembers the broken doll and cries again, another birth and death in mind has come to pass."[145]

In this sense, the twelve links take less than a fraction of one second in original presentation of *paṭiccasamuppāda*. Thus, the three-live interpretation of the twelve links contradicts with original meaning of *paṭiccasamuppāda*.

Secondly, three-life interpretation of the twelve links of *paṭiccasamuppāda* contradict with the fundamental principle of non-self. Moreover, according to Buddhadāsa, twelve links, three-live interpretation are contradictory to the fundamental characteristic of Buddhist teachings, i.e., self-evidence (*sandiṭṭhika*), timeless (*akālika*) and to be experienced individually by the wise (*paccattaṃ veditabbo viññūhi*). He goes on to say that *paṭiccasamuppāda* was said to be identical to the *dhamma* in the early Buddhist texts. But however, spreading the *nidāna*-s over three lifetimes are no longer self-evident, timeless and able to be directly experienced. Nevertheless, three-life interpretation of the twelve *nidana*-s leads *paṭiccasamuppāda* to an extreme view (*antagāhika-diṭṭhi*); to the view of externalism (*sassata-diṭṭhi*), which postulate a

[145] Bhikkhu Buddhadasa, "Paticcasamuppada," in Donald K. Swearer (ed.) *Me and Mine: Selected Essays of Bhikkhu Buddhadasa*, 115–125, Delhi: Sri Satguru Publication, 1989, 117.

permanent self (*ātta*).[146] Therefore, the twelve *nidana*-s three-live interpretation of *paṭiccasamuppāda* is completely useless and has been reduced to a playful polemic.

Thirdly, Buddhadāsa claims that the three-live interpretation of *paṭiccasamuppāda* twelve *nidana*-s are completely useless. According to him, the problem started with the commentators of the Buddhist texts, those who takes *jāti* (birth) as a literal and physical birth instead of feeling of "I". In the early Pāli text the principle of *paṭiccasamuppāda* is depicted in the language of ultimate truth that refers *jāti* to the birth of "I"—which is only the feeling, not the physical birth from a mother's womb. Whereas, commentators of the early texts interpreted twelve links in the language of everyday life which reveals that a person dies then reborn again. In the language of ultimate truth there is no person but only *nāma-rūpa*.

To grasp the real meaning out of Pāli Buddhist texts, Buddhadāsa has used the hermeneutical approach to *paṭiccasamuppāda*.[147] In the language of ultimate truth, a person arises when the notion "I" is attached to a feeling that 'I am someone' and they are 'other'. Buddhadāsa goes on to take each of twelve-*nidāna*-s as they are explained in Pāli literature; but however, he has interpreted them with the standpoint of the ultimate truth. Nevertheless, he interpreted twelve links of *paṭiccasamuppāda* psychologically rather than literally[148] and the psychological interpretation of twelve links suggests each round as a single round of *paṭiccasamuppāda*. In the similar vein, Bhikkhu Ňāṇavīra gives his interpretation, which according to Jones is more radical and can better be argued than Buddhadāsa.

Although, Ňāṇavīra and Buddhadāsa give explanation based on language of ultimate truth rather than everyday language, but according to Bhikkhu Bodhi the three-life interpretation of twelve links is more adequately consistent with the early *Sutta*-s.[149] According to the Bodhi, the three-live interpretation of the twelve *nidāna*-s has been maintained by the *Theravāda* tradition virtually since the time it emerged as a distinct school. He further claims that it goes back long before the date of the Buddhaghosa's

[146] Seeger, "How long is a Lifetime? Buddhadāsa's and Phra Payutto's Interpretations of *paticcasamuppada* in Comparison," 107-130.
[147] Seeger, "How long is a Lifetime? Buddhadāsa's and Phra Payutto's Interpretations of *paticcasamuppada* in Comparison," 113.
[148] Jones, "New Light on the Twelve Nidānas," 246-247.
[149] Jones, "New Light on the Twelve Nidānas," 249.

commentaries and can be found in the *Vibhaṅga* of the *Abhidhamma Piṭaka* and the *Paṭisambhidāmagga* of the *Sutta Piṭaka*.[150] According to him, the three-live interpretation is far from deviating from the *Sutta*-s, simply makes explicit the Buddha's intention of expounding *paṭiccasamuppāda* as it is recorded in the early Buddhist Pāli texts.[151] Moreover, the aims of the commentaries exposition of twelve *nidāna*-s and its three-live interpretation to correlate the *suttana* teaching of *paṭiccasamuppāda* with the systematic analysis of phenomena and their conditional relations are found in the *Abhidhamma Piṭaka*.[152] He goes on to say that there are no *Sutta*-s that can be found in the early texts, which characterises *jāti* as the metaphorical birth of the *puthajjana*'s sense of self. According to him, in *Sutta*-s *jāti* appears to be just physical, biological birth not the metaphorical birth.[153] Bodhi, in the translation of the *Saṃyutta Nikāya* also have clearly stated that there are references of Pāli *Sutta*-s that rightly claim the past causes of present existence, the present result of those causes, the present causes of future existence and future results.[154] In his sense, the interpretation of the twelve links by Ňāṇavīra and Buddhadāsa is misleading the debate. Or the twelve *nidāna*-s are dealt with two distinct worldviews of canonical and commentary literature. At the one end, it is an explanation of the three lives, at the other end, it is an explanation of present moment or a single instance of perception.

However, the type of detailed explanation of *paṭiccasamuppāda* as found in the Pāli commentaries reveals a new insight that rejects the place of theory of *kamma* and its consequences. However, the early Buddhist theory of *kamma* and rebirth is part of the fundamental Buddhist teaching of causality, which advocates a natural law of the cosmos. "The law of karma is a special application of the law of universal causation, an application which uses the metaphysics of causation both to explain a moral phenomenon and to vindicate the moral order by applying universal justice to human moral actions."[155] Nevertheless, the concept of *kamma* is practically embodied with the

[150] Bhikkhu Bodhi, "A Critical Examination of Nanavira Thera's 'A Notes on Paticcasamuppada' Part one," *BSR* 15 (1), 1998a, 47.
[151] Bodhi, "A Critical Examination of Nanavira Thera's 'A Notes on Paticcasamuppada' Part one," 45.
[152] Bodhi, "A Critical Examination of Nanavira Thera's 'A Notes on Paticcasamuppada' Part one," 46.
[153] Jones, "New Light on the Twelve Nidānas," 250.
[154] Bhikkhu Bodhi, *Connected Discourses of the Buddha*, Boston: Wisdom, 2000, 741.
[155] Bruce R. Reichenbach, *The Law of Karma: A Philosophical Study*, London: Macmillan Academic and Professional Ltd., 1990, 2.

principle *paṭiccasamuppāda* and the twelve *nidāna*-s of *paṭiccasamuppāda* that can be seen as the root context for understanding the interdependence between action and its consequences.

### 3.4.2.2.4. The Twelve *Nidāna*-s and Interdependence

The twelve *nidāna*-s of *paṭiccasamuppāda* give an ontological understanding of the nature of things/beings, which affirm things as simply a form of evolution proceeding the cause and effect. Things originate in dependence upon causal conditioning, nothing exists without causes or conditions. In this sense, all entities such as, human life, the world, animals, plants, the universe and so forth, follow certain law of nature for their existence. In short, nothing exists its own. At the same time, the notion of causality affirms that there is no creator or appointer, nor the world is a series of aimless accidents. Things are proceeding according to the flow of cause and effects and are bound to the conditions found in the natural process. Thus, it is said that the Buddhist theory of dependent origination reveals the truth about the universe, which he explains it, teaches it, establishes it and elucidates it for everyone.

By knowing the dependent origination of phenomena, the Siddhatta Gotama awoke. Therefore, its understanding is considered requisite to get release form suffering and it is the basic to the moral and meditative practices which the Buddhist paths uphold.[156] Moreover, it is said in the early Buddhist literature that true understanding of the natural order or dependent origination is astonishing and eye-opening discovery that ended his groping in the dark,

> "Coming to be, coming to be! at the thought, brethren, there arose in me concerning thing not taught before vision, knowledge arose, insight arose, wisdom arose, light arose."[157]

The knowledge of *paṭiccasamuppāda* gives true vision of interdependent process; moreover, the vision about rising and ending of *dukkha*. An understanding of things with respect to their dependence on cause and effect is the right view, that could help one in reducing the delusion that cause clinging, further leading to the absence of

[156] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 18.
[157] SN. II. 105.

suffering. According to the tradition, those who know the conditionality of arising and passing they eventually perceive the way to the cessation of suffering. Having accurate knowledge of suffering, and causes of pain leads to fruitful practices of minimising the plight of saṃsār-ic existence/ suffering. In this sense, knowing the conditionality is essential both to understand the suffering and the means to overcome it. On the other hand, it presents a radical contrast with the function of relationship where cause and effect cannot remain isolated or cannot be traced. A genuine understanding of causality involves the transcendence of conventional dichotomy between self and world, a transformation of the way experience is processed, which amounts to an overhauling of one's most ingrained assumptions. Seeing how phenomena are dependently arisen describes a function of relationship. No effect arises without cause; thus, no effect is predetermined.

On the other hand, the term *paṭiccasamuppāda* is translated as dependent origination in English. However, in eco-Buddhist discourses, it is translated as the "interdependence" that affirms all entities as interrelated, the natural phenomena are no exception at all. According to this law, all participated phenomena are ever-changing and are subject to the relationship in a world constituted by the relationship itself. In a relationship, everything is substantial. Within the context of *paṭiccasamuppāda*, there is no separate individual selfless self to be actualised. In the similar vein, the most commonly accepted notion of ecology is the study of how entities in the natural world are interrelated. Thus, according to Clippard, the translation of *paṭiccasamuppāda* as "interdependence" becomes more effective, meaningful with reference to environmentalism.[158] Sulak Sivaraksa uses the term "interdependent," for the principle of *paṭiccasamuppāda* and claims that the Buddhist,

> "[C]oncept of interdependent co-arising is the crux of Buddhist understanding. Nothing is formed in isolation and, like the jeweled net of Indra, each-individual reflects every other infinitely. Attachment to an atomized sense of self and a self/ other dualism are the antithesis of interdependence and is an obstacle to achieving the peace of enlightenment. A commitment to nature and a deep

[158] Seth D Clippard, "The Lorax Wears Saffron: Toward a Buddhist Environmentalism," *JBE* 18, 2011, 218.

> respect for all life can help foster a change form an individualism self to self of as interbing."[159]

According to Sivaraksa, the anthropocentric language is a cause for environmental damage and the concept of *paṭiccasamuppāda* reorients human understanding towards a more environmentally beneficial worldview "[e]nvironmentalism, as advocated by the government, is a farce and needs to be replaced by a new understanding of the mutually dependent relationship between all forms of nature."[160] According to him, a "new understanding," such as "[e]very time a tree is planted, every time a child swims in a river, every time we look upon each other with eyes of compassionate understanding, our commitment to interdependence is restored"[161]. His understanding of interdependence leads to the notion that the human beings arise interdependently with its natural and social environment. Moreover, the Buddhist theory of *paṭiccasamuppāda* connects Buddhism with the web of life. In the similar vein, Chatsumarn Kabilsingh has drawn human and non-human relationship with reference to *paṭiccasamuppāda*. She goes on to say that "[a] man is a part of nature and cannot live as an individual or collectively as a nation, if he violates the laws of nature and shows disregard for it. We must learn to respect nature and see it holistically."[162] According to her, nature-human interdependence helps to overcome human failure to acknowledge non-human beings as morally considerable entity and encourage them not to pursue such courses of action that are harmful to other species and the ecosystem as whole. The global interdependence calls us to expend the parameters of what we perceive to be our self-interest and to adopt a more inclusive ethics of responsibility for all beings. Moreover, understanding of interdependence helps one to extend their sense of self to encompass the self of others; more specifically, trees, whale and so forth,

> "This ecological self, like any notion of selfhood, is a metaphoric construct and a dynamic one. It involves choice; choice can be made to identify at different moments, with different dimension or aspect of our systematically interrelated

[159] Sulak Sivaraksa, *Conflict, Culture, and Change: Engaged Buddhism in a Globalizing World*, Boston: Wisdom Publication, 2005, 71.
[160] Sivaraksa, *Conflict, Culture, and Change: Engaged Buddhism in a Globalizing World*, 75.
[161] Sivaraksa, *Conflict, Culture, and Change: Engaged Buddhism in a Globalizing World*, 78.
[162] Chatsumarn Kabilsingh, *Buddhism and Nature Conservation*, Bangkok: T. University Press, 1998, 12.

> existence—be they hunted whales or homeless humans or the planet itself. In doing this the extended self bring into play wider resources—courage, endurance, ingenuity—like a nerve cell in a neural net opening to the charge of the other neurons."[163]

Joanna Macy's thinking toward an 'ecological sense of self' is co-extensive with other beings and the life of our planet runs by the respect and reverence given to the web of life in which all beings are interconnected. According to her, greening the self involves the combing of the mystical with the practical and the pragmatic, transcending separateness, alienation and fragmentation. It is a shift generating a sense of profound interconnectedness with all life. We all are profoundly interconnected and therefore we are all able to recognise and act upon our deep, intricate, and intimate inter-existence with each other and all beings. The nature of our profound interconnectedness with all beings implies that suffering and liberation cannot be understood as just a matter of personal interest. Realizing our internal relations with all, we become free to work for the liberation of all. Indeed, the liberation of one is contingent upon the liberation of all.[164] Thus, even the smallest actions of individuals generate a ripple effect of change that reaches every corner of the universe. "We live of mutual causality in which everything ultimately touches and everything else, with nothing at all existing autonomously and all standing aloof from change."[165] Macy precisely explains, there is no basis for construction of "me" as opposed to the "other". Everything is "me" arises in interaction with everything else is the world and therefore there can be no fragmented, isolated self.[166] "We are profoundly interconnected and therefore we are all able to recognize and act upon our deep, intricate and intimate inter-existence with each other and all beings."[167] The concern we have for ourselves must be extended to all beings irrespective of their intrinsic or instrumental values. Whereas, Macy draws a misleading conclusion, "virtue is not required for the greening of the self or the

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[163] Joanna Macy, "The Greening of Self," in Allan Hunt Badiner (ed.) *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, 53-63, Berkely & California: Parallax Press, 1990, 63.
[164] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 26.
[165] Alice A. Keefe, "Visions of Interconnectedness in Engaged Buddhism and Feminist Theology," *BCS* 17, 1997, 63.
[166] Joanna Macy, *World as lover, world as self*, Berkeley: parallax Press, 1993, 187-188.
[167] Macy, *World as lover, world as self,* 190.

emergence of the ecological self"[168]. According to Sahni, this Macy's account is 'somewhat confused and inconsistent'[169] because there is no canonical and textual support for such conclusion.

Macy claims that the virtuous thoughts are not required for 'greening of self'; whereas, Thich Nhat Hanh[170] with referring the 'Order of Inter-being' suggests the cultivation of the personal virtues and mindfulness for similar account. According to the Order charter, "the aim of the Order is to actualize Buddhism by studying, experimenting with, and applying Buddhism in modern life with a special emphasis on the bodhisattva ideal."[171] According to him,

> "All phenomena are interdependent. When we think of a speck of dust, a flower, or a human being, our thinking cannot break loose from the idea of unity, of one, of calculation. We see a line drawn between one and many, one and not one. But if we truly realize the interdependent nature of the dust, the flower, and the human being, we see that unity cannot exist without diversity. Unity and diversity interpenetrate each other freely. Unity is diversity, and diversity is unity. This is the principle of Inter-being."[172]

By philosophising the concept of *paṭiccasamuppāda* scholars affirm their beliefs in oneness with natural environment; self-centeredness to reality-centeredness. It paves the way to transformation on account of care, compassion, and loving-kindness; a less destructive and self-undermining relationship with natural environment. Buddhist theory of interdependence emphasises on the practice of the *dhamma* to incorporate virtuous thought in action in the broader world. The touchstone for this is a vision of interdependence through which the universe is experienced as an organic whole, every 'part' affecting every other part.[173] For such holistic understanding of ecology,

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[168] Macy, "The Greening of Self," 62.
[169] Sahni, *Environmental Ethics in Buddhism: A Virtue Approach*, 21.
[170] Thich Nhat Hanh, a Vietnamese Zen master and peace activist, founded the "Order of Interbeing (Tiếp Hiện)".
[171] Thich N Hanh, *Interbeing: Fourteen Guidelines for Engaged Buddhism*, Berkeley: Parallax Press, 1998, 105.
[172] Thich N Hanh, "The Sun of My Heart," in Stephanie Kaze (ed.) *Dharma Rain: Sources of Buddhist Environmentalism*, 83-91, Boston: Shambhala, Distributed by Random House, 2000, 85.
[173] Kenneth Lewis Kraft, "Engaged Buddhism: An Introduction," in Fred Eppsteiner (ed.) *The Path of Compassion: Writings on Socially Engaged Buddhism*, Berkeley: Parallax Press, 1988, xi & xii-xiii.

according to Macy, the system theory is essential,

> "A system is less a thing than a pattern. It is a pattern of events, its existence and character deriving less from the nature of its components than from their organization. As such, it consists of a dynamic flow of interactions. . . The organized whole found in nature, then, is not only a system but an open system. It maintains and organizes itself by exchanging matter and energy and information with its environment. These flow through the system and are transformed by it. These exchanges and transformations are the system's life and continuity for no component of the system is permanent.[174]

Our connectedness is a vast root system that nourishes the ecosystem. Thus, more precisely Hanh's says, ". . . we should deal with nature the way we should deal with ourselves! We should not harm ourselves; we should not harm nature . . . Human beings and nature are inseparable."[175] The Fourteenth Dalia Lama has made similar opinions "[h]uman beings not only have responsibility for nation to nation and human to human, but also human to other forms of life."[176] His philosophical foundation of universal responsibility is based on that any person should not treat other (beings) in certain negative ways and all individuals are concerned with every individual in the society, as also with society itself.[177] By emphasising the universal responsibility he attempts to articulate a moral vision (based on *karuṇā*, *ahiṃsā* and *mettā*), in which universal connectedness is emphasised.[178] More precisely, he postulates that since no one exists independently, we should all respect each other. Dalia Lama argues that our very existence is dependent on natural environment: "… there is a very close interdependence between the natural environment and the sentient beings living in it. We share the earth not only with our fellow human beings, but with all the other creatures that live on the land, in the sea or in the air."[179] Cultivating an attitude of

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[174] Macy, *Mutual Causality in Buddhism and General Systems Theory*, 72-73.
[175] F. Eppsteiner (ed.), (1988), *The Path of Compassion: Writings on Socially Engaged Buddhism*, Berkeley, Calif., Parallax Press, 44; Cited in Harvey, *An Introduction of Buddhist Ethics*, 151.
[176] Phil Brown, "Buddhism and the Eco-crisis," http://www.buddhanet.net/e-learning/buddhism/bs-s13htm, (viewed on December 24, 2016).
[177] Puri, *Engaged Buddhism: The Dalia Lama's Worldview*, 57.
[178] Puri, *Engaged Buddhism: The Dalia Lama's Worldview*, 57-58.
[179] Dalia Lama, "Forward," to *Ecological Responsibility: A Dialogue with Buddhism: A collection of Essays and Talks*, New Delhi: Tibet House, 1997, viii.

compassion and love, that would generate the awareness of universal responsibility, is necessary for human survival and survival of the whole planet as well. The universal responsibility affirms that human beings not only have responsibility for nation to nation and human to human, but also for human to other forms of life.[180] Everything is interconnected and interdependent; nothing exists on its own, everything depends on others, including human beings and nature. Thus, to awaken is to realize the truth of our inter-being with a tormented world and so giving birth to compassion. An awareness of the interdependence of all things may bring the environment friendly behaviour and an environmental ethics, because of interdependence of all things on one another, one should refrain from destroying all forms of life, develop compassion and loving kindness towards all sentient beings. Thus, the early Buddhist theory of *paṭiccasamuppāda* provides a philosophy of interdependence.

Inter-being, interdependence, Universal Responsibility, etc., all these are insights of *paṭiccasamuppāda* which show that the fundamental nature-human interdependence is hoped to solve, at least reduce, the present environmental suffering and open a path to a new environmentalism, which would be different from the anthropocentric one. Lama, Macy, Hanh and others have contributed to the field of ecological awareness in a significant way. So we need to learn and combine these models for future sustenance. If one believes that all of life is interconnected and interdependent, then a logical expression of this belief will perfectly be reflected through virtues like *ahiṃsa* as well other virtues. For Buddhist, all beings are important and interdependent, thereby having mutual effects of nature on human beings and vice-versa, which emphasises on a harmonious and peaceful co-existence among all beings. Thus, early Buddhist principle of interdependence affirms an ecological sensibility; the individual lives in the world not as an isolated being, but as part of the whole community in the natural order of existence. Moreover, Buddhism affirms a holistic worldview rather than an anthropocentric one.

- Premise One: the holistic worldview states that all life-forms are interdependent or, our world is a whole "in which any action influencing a single part of the system can be expected to have an effect on all other parts of the system."

[180] Brown, "Buddhism and the Eco-crisis."

- Premise Two: The Buddhist principle of *paṭiccasamuppāda* represents the similar worldview about the world.

- Therefore, Buddhist eco-philosophy may be seen as a holistic ecological philosophy, which states a mutual causality in which everything ultimately touches and conditions everything else.

### 3.4.3. *Paṭiccasamuppāda* and the Moral Dimension of Life

Realism of non-duality and interdependence reveals the moral dimension of life. It motivates an agent to act in accordance with the natural law. Thus, Buddhist ethical behaviour is based upon the natural law of conditionality,

> "If we divide the Buddha *dhamma* into two parts, *saccadhamma* and *cariyadhamma* . . . defining *saccadhamma* as the part that shows the conditions or true characteristics of dhamma, and defining *cariyadhamma* as the rules of conduct, it can be seen that *saccadhamma* in Buddhism refers to the teachings related to the conditions of all things, or nature, and the ordinary course of things, or natural law. *Cariyadhamma* refers to taking advantage of knowing and understanding the conditions and course of things, or knowing natural law and then applying it in an advantageous way. In other words, *saccadhamma* is natural law, while *cariyadhamma* is knowledge pertaining to the application of *saccadhamma*."[181]

The goal of the Buddhist path was to achieve freedom from suffering that arose from knowing the *dhamma* as well as by observing meritorious acts. The Buddha gave number of teachings for the meritorious actions, because according to the natural law of cosmos, human actions in the forms of thoughts, speeches, and deeds sow seeds for future. "According to *Buddhadhamma*, the moral code constitutes a set of principles of behaviour established in accordance with causes and effects that follow natural law."[182] It is said that the law of *kamma* is nothing other than the law of universal causation, or the law of moral causation, which affirms that all deeds produce fruits. Thus, the

[181] Phra P Payutto, *Buddhadhamma: Natural Laws and Values for Life*, Grant A. Olson (tr.), New York: State University of New York Press, 1995, 48.
[182] Payutto, *Buddhadhamma: Natural Laws and Values for Life*, 247.

Buddhist theory of *kamma* and *paṭiccasamuppāda* are interlinked. "The law of karma [*kamma*] is a special application of the law of universal causation, an application which uses the metaphysics of causation both to explain a moral phenomenon and to vindicate the moral order by applying universal justice to human moral actions."[183] The concept of *kamma* practically embodies with the principle of *paṭiccasamuppāda*. Moreover, the Buddhist principle of *paṭiccasamuppāda* is not limited to give explanation what is what, it is also at the centre of Buddhist ethics that highlights on perceiving a way to the cessation of suffering, i.e., the *nibbāna*. According to the *Saṃyutta Nikāya*, "[w]ith the arising of birth there is the arising of aging-and-death; with the cessation of birth there is the cessation of aging-and-death.[184] Just this Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration."[185] In the same *Sutta*, the Buddha goes on to say that those who understand the condition, the origin of the condition, the cessation of condition, and the way leading to the cessation of the condition they has arrive at proper understanding of true *dhamma* and who see this true *dhamma*, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the *dhamma*, a noble one with penetrative wisdom, one who stands squarely before the door to the deathless.[186] Nevertheless, according to the Buddha, moral behaviour should not be blindly guided by the others, it should first develop one's own reflective conscience taking into consideration the wholesome consequences of his behaviour for both self and others. For the Buddha, the foundation of morality is within the person himself, which is to be developed and cultivated, because what we are enjoying today is the consequences of our previous actions, and even in our previous lives. Moreover, unwholesome actions are morally blameworthy, detrimental to spiritual development and conducive to suffering for

[183] Bruce R. Reichenbach, *The Law of Karma: A Philosophical Study*, London: Macmillan Academic and Professional Ltd., 1990, 2.
[184] "But from the utter fading away and cessation of ignorance [comes] ceasing of volition formation; for ceasing of volition formation ceasing of consciousness; for the ceasing of consciousness ceasing of name-and-form; form the ceasing of name-and-form ceasing of six sense bases; from the ceasing of six sense bases ceasing of contact; from the ceasing of contact ceasing of feeling; from the ceasing of feeling ceasing of craving; form the ceasing of craving ceasing of clinging; form the ceasing of clinging ceasing of becoming; form the ceasing of becoming ceasing of birth, from the ceasing of birth, old age-and-death, grief, lamentation, suffering, sorrow, despair cease. Such is the ceasing of this whole mass of suffering." SN. II. 2.
[185] SN. II. 43.
[186] SN. II. 43.

oneself and others; whereas, the wholesome actions are morally commendable, helpful for spiritual growth and productive for oneself and others. The Buddha is recorded citing ten of each unwholesome and wholesome actions as primary actions, which he addressed as the ten courses of unwholesome and wholesome actions,

> "And what, is the unwholesome (*akusalaṃ*)? . . . Killing living being is the unwholesome; taking what is not given is the unwholesome; misconduct in sensual pleasures is the unwholesome; false speech is the unwholesome; divisive speech is the unwholesome; harsh speech is the unwholesome; frivolous chatter is the unwholesome; covetousness is the unwholesome; ill-will is the unwholesome; wrong view is the unwholesome. This is called the unwholesome. And what is the wholesome? Abstention from killing living beings is the wholesome; . . . abstention from frivolous chatter is the wholesome; un-covetousness is the wholesome; non-ill-will is the wholesome; right view is the wholesome. This is called the wholesome."[187]

Among these ten courses of actions three are bodily as well as psychic; where, the four are verbal. These ten courses of actions are unwholesome *kamma* and the ten courses of wholesome *kamma* are the opposite of these, i.e., abstaining from first to seven courses of unwholesome *kamma*, being free from covetousness and ill will and holding right view. Actions are distinguished as wholesome and unwholesome on the basis of their underlying motives, roots (*mūla*), which impart their moral quality to the volitional concomitant with themselves. Thus, the *kamma* is wholesome or unwholesome according to whether its roots are *akusalamūla* or *kusalamūla*,

> "And what is the root of the unwholesome? Greed (*lobho*) is a root of the unwholesome; hatred (*doso*) is a root of the unwholesome; delusion (*moho*) is a root of the unwholesome. This is called the root of the unwholesome. And what is the root of the wholesome? Non-greed (*alobho*) is a root of the wholesome; non-hate (*adoso*) is a root of the wholesome; non-delusion (*amoho*) is a root of the wholesome. This is called the root of the wholesome."[188]

[187] MN. I. 47.
[188] MN. I. 47.

The unwholesome roots are the three defilements—greed, aversion, and delusion. Actions originating from these three roots generate unwholesome *kamma*, and the three wholesome roots are their opposites—non-greed, non-aversion, and non-delusion. Actions originating—renunciation, detachment, generosity, loving-kindness, sympathy, gentleness, wisdom—from these roots are *kusala kamma*-s. The absence of greed, aversion, and delusion is not the roots of wholesome action.

**Ten Courses of Bodily, Verbal, and Metal Unwholesome Actions**

| **Ten Courses of Unwholesome Actions** | **Their doors of expression** | **Roots** (*Mūla*-s) |
|---|---|---|
| 1. Killing living being<br>2. Taking what is not giving<br>3. Misconduct in sensual pleasures | Bodily action<br>(*kāyakamma*) | |
| 4. False speech<br>5. Slanderous speech<br>6. Harsh speech<br>7. Idle speech | Verbal action<br>(*vacikamma*) | *Lobha*<br>*Dosa*<br>*Moha* |
| 8. Covetousness<br>9. Ill will<br>10. Wrong view | Mental action<br>(*manokamma*) | |

**Table 3: Ten Unwholesome Actions**

The roots of wholesome actions are characterized as non-greed, non-aversion, and non-delusion. These three are just opposite of greed, aversion, and delusion i.e., anti-greed (generosity and renunciation), anti-aversion (loving-kindness and compassion), and anti-delusion (wisdom). The unwholesome action is explained as consisting those actions of body and speech that are widely recognized as harmful to

others, it also consists of such mental states that are likely to lead to such harmful actions. Indeed, harmful actions to both self and other are rooted in greed, aversion, and delusion. These are key ingredients of the unwholesome actions. Thus, greed, aversion, and delusion are not only the criteria for labelling something as the unwholesome, but also are the inner causes inciting the unwholesome.[189]

**Ten Courses of Bodily, Verbal, and Metal Wholesome Actions**

| **Ten Courses of Wholesome Actions** | **Their doors of expression** | **Roots** (*Mūla*-s) |
|---|---|---|
| 1. Abstaining from killing living being | | |
| 2. Abstaining from taking what is not giving | Bodily action | |
| 3. Abstaining from misconduct in sensual pleasures | (*kāyakamma*) | |
| 4. Abstaining from false speech | | |
| 5. Abstaining from slanderous speech | Verbal action | *Alobha* |
| 6. Abstaining from harsh speech | (*vacikamma*) | *Adosa* |
| 7. Abstaining from idle speech | | *Amoha* |
| 8. Being free from covetousness | | |
| 9. Being free from Ill will | Mental action | |
| 10. Holding right view | (*manokamma*) | |

**Table 4: Ten Wholesome Actions**

Those who engage themselves in bad actions motivated by unwholesome roots of greed, hate, and delusion reborn into lower states of existence. And if consequences ripen in the human world, they bring them pain and misfortune. Whereas, those who engage themselves in good actions motivated by wholesome roots reborn in the higher

[189] Peter Harvey, "An Analysis of Factors Related to the *Kusala*/*Akusala* Quality of Actions in the *Pāli* Tradition," *JIABS* 33(1 & 2), 2010, 177.

states of existence and their actions ripen in the human world as pleasure and good fortune. Those who engage in negatively motivated acts reap negative consequences in this life or in the future life as well; in the similar vein, those who are positively motivated bring pleasant consequences. Moreover, the wholesome, un-blameworthy actions are praised by the wise and conducive to happiness. An unwholesome consequence takes place due to bad *kamma* and the direct remedy is to acquire better *kamma* by the performance of meritorious actions. A good act will normally lead to pleasant results for the doer, and a bad act to unpleasant ones. Thus, it is said that what is done to you is the maturation of your *kamma*. "One sows a seed, there is a time lag during which some mysterious invisible process takes place, and then the plant pops up and can be harvested. The result of an intentional act is in fact normally referred to as its 'fruit'."[190]

The Buddha elaborated his theory of *kamma* and its consequences by relating it with the model of agricultural process. He is recorded by saying that "*kamma* is the field, consciousness the seed, and craving the moisture for their consciousness to be established in an inferior realm. In this way, there is the production of renewed existence in the future."[191] According to this, the result of an intentional act comes in the form of fruits it would bear and that fruit not only constitute your previous actions but actions done in former lives as well. Moreover, is ensures that all beings are the owners of their own *kamma*, heirs to their *kamma*, born of their *kamma*, related to their *kamma* are abode and supported by their *kamma*, whatever *kamma* they will practice, they themselves would be liable for the consequences of it; both good or bad. In this sense, the Buddhist theory of *kamma* and its consequences emphasizes the continuity of human deeds, the past deeds will determine the current life of the people; whereas, the current deeds will determine current or future life (or new life in other form). Moreover, according to the *Aṅguttara Nikāya*, there are threefold results of *kamma*: (i) in this very life, (ii) or in the next rebirth, (iii) or on some subsequent.[192] Thus, nobody can escape from the fruits of their deeds, "by oneself is evil done, and one is purified by oneself,

[190] Gombrich, *What the Buddha Taught*, 19.
[191] AN. I. 223.
[192] AN. III. 415.

and no one can escape from the consequences of one's own actions".[193] The ripening need not come right away; it can be operated across the succession of lifetime. It can even remain dormant for aeon into the future "wherever the beings spring into existence, their deeds will ripen; and wherever their deeds ripen, there they will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it in any other future life."[194] More precisely, Buddhism conceives human existence as a series of the many lives connected with each other by the *kammic* forces of the individuals. Moreover, the Buddhist theory of *kamma* and its consequences decides the future rebirths in accordance with their deeds in different realms "[a] baby is not a tabula rasa at birth, but comes with a previous life story and karmic inheritance (often with persisting affective bonds from that previous life) that shape who they are and their distinctive nature."[195] Being taken rebirth in different realms in accordance with their deeds, experiences the good and bad results, and then when the generative *kamma* spends its force, they pass away to take rebirth elsewhere as determined by still another *kamma* that has found the opportunity to ripen. Good and bad rebirths are not seen as a 'rewards' and 'punishment' but as simply the natural result of certain kinds of actions.

The Buddhist cosmos is divided into three broad realms namely, the sense-sphere realm, the fine-material realm, and the immaterial realm. Each of these comprises a range of subsidiary planes, amounting to a total of thirty-one planes of existence. The world of sense-desire (*kāma loka*) consists of the first eleven states, i.e., (i) the world of hell (*niraya*), (ii) the asura-s (*asurā*), (iii) hungry ghost (*petaloka*), (iv) animal world (*tiracchāna yoni*), (v) human world (*manussa loka*), (vi) *deva*-s of the four great kings (*catumahārājikā devā*), (vii) thirty-three Gods (*tavatiṁsa devā*), (viii) *yāma devā*-s, (ix) contented *deva*-s (*tusitā devā*), (x) *deva*-s delighting in creation (*nimmānaratī devā*), (xi) *deva*-s wielding power over Others' creations (*paranimmita vasavattī devā*). The *kamm*-ic cause for rebirth into the good destinations of the sense-sphere realm is the practice of the ten courses of wholesome action. The next sixteen heavens of the world of form are: (xii) retinue of *brahmā* (*brahma parisajjā devā*), (xiii) ministers of *brahmā* (*brahma purohitā devā*), (xiv) great *brahmā*-s (*mahā brahmā*), (xv)

[193] Dhp. XII: 09.
[194] AN. I. 134.
[195] Maria Heim, "Buddhist Ethics: A Review Essay," *JRE* 39(3), 2011, 573.

*devā*-s of limited radiance (*parittabhā devā*), (xvi) *devā*-s of unbounded radiance (*appamāṇabhā devā*), (xii) *devā*-s of streaming radiance (*ābhassarā devā*), (xiii) *devā*-s of limited glory (*parittasubhā devā*), (xix) *devā*-s of unbounded glory (*appamāṇasubhā devā*), (xx) *devā*-s of refulgent glory (*subhakiṇṇa devā*), (xxi) very fruitful *devā*-s (*vehapphalā devā*), (xxii) unconscious beings (*asaññasattā*), (xxiii) *devā*-s not falling away (*avihā devā*), (xxiv) untroubled *devā*-s (*atappā devā*), (xxv) beautiful *devā*-s (*sudassā devā*), (xxvi) clear-sighted *devā*-s (*sudassī devā*), (xxvii) peerless *devā*-s (*akaniṭṭhā devā*), and the next four heavens of the formless world are: (xxviii) sphere of infinity of space (*ākāsānañcâyatanūpagā devā*), (xxix) sphere of infinity of consciousness (*viññāṇañcâyatanūpagā devā*), (xxx) sphere of nothingness (*ākiñcaññāyatanūpagā devā*), and (xxxi) sphere of neither-perception-nor-non-perception (*nevasaññānâsaññâyatanūpagā devā*).[196] In these thirty-one abodes the number fifth realm has special attachment, which is human world (*manussa loka*). It is said that the one who is born in the human realm can gain *nibbāna*, and the complete absence of suffering. It is next to impossible to gain enlightenment from any other sphere than this because the realms below the human are too miserable, and those above it too happy and carefree for the necessary effort to be easily made. On the other hand, gaining *nibbāna* can be seen as a blue print of a motivation towards ethical actions. The early Buddhist principle of *kamma* and its consequences motivates an agent to indulge in the virtuous practices that eventually lead one to the *nibbāna*, favorable rebirths, or pleasant consequences. The observance of moral precepts serves as the preliminary groundwork for the cultivation of higher virtues. The practice of morality contributes to the accumulation of merits that both support one in the present life and ensure happiness and prosperity in the next birth. There are different sets of precepts or moral codes of conduct that are recorded in the early Buddhist Pāli texts for behavioural training, for abstaining from an evil act.

**Buddhism and Weak-Anthropocentric**

Although the Buddhist principle of *paṭiccasamuppāda* and *kamma* reveals an agent motivation towards virtuous behaviour, however the Buddhist theory of *kamma*, *saṃsāra*, and *nibbāna* affirms human centered philosophy, i.e., anthropocentric.

[196] Maurice Walshe, *A Translation of the Dīgha Nikāya*, Boston: Wisdom Publications, 1995, 38-39.

Premise One: Buddhist philosophy constantly focuses that the life of humans is most valuable because this is the only realm in which the *nibbāna* is attainable.

Premise Two: Anthropocentrism is a position where humans are considered central and only humans are said to have value or are believed to have the highest value.

Therefore: Buddhism is anthropocentric.[197]

According to premise one, the Buddha gave his teachings 2600 years ago to overcome *dukkha*, by means of moral behaviour and meditative practices, which is only possible with a human existence. Thus, the Buddhist teachings are focused on humans, and their escape. According to the premise second, a common perception of anthropocentrism maintains that humans are the only entities that have value, and their interest must be served irrespective of other interests. Anthropocentrism can be said to imply the centrality of the interests of humans so that all other comes to have instrumental value, which may lead to an allowance of the use of natural resources in an unsustainable way and cruelty towards other sentient and living being. And the early Buddhist elements affirm the similar sentiment; therefore, Buddhism is anthropocentric tradition. The early Buddhism does not affirm biocentric worldview rather than it affirms anthropocentrism.

They emphasize on the importance of human life, but in reality it precisely affirms the welfare of all suffering beings. The Buddhist path to liberation includes a strong element of morality that implicitly includes virtuous behaviours such as nonviolence, compassion, loving-kindness, generosity and so forth towards all (including animals and plants) sentient beings. There are at least two strong reasons that explicitly advocate the Buddhists way of life for *nibbāna* implicitly includes nonviolent as well as compassionate attitudes towards others. First, the Buddha completely rejects the theory of eternalism and annihilationism and has given an alternative way of seeing things that leads to an agent moral responsibility. Moreover, the Buddhist theory of *kamma* and its consequences rejects both the extreme positions and advocates a middle way based on love and care, virtuous behaviour, compassion, loving-kindness, and so

[197] For details see, Sahni, *Environmental Ethics in Buddhism,* 80.

forth to actualize good for the self and others. "Virtuous people not only live deeply satisfying lives, they are also strongly motivated to do the right thing or to act in ways which benefit others."[198] The harmonious way of life leads one's actions towards the virtuous practices. Thus, it is said that the early Buddhist ideals affirm the normative ideas of humanity and humaneness that precisely says one should extend his compassionate care to others. Second, the early Buddhist texts refute the conception of the God as a creator of the world. They clearly state that the God cannot be responsible for the state of the world. On the other hand, the Buddha also refutes the role of punisher or rewarder in consequences of the deeds and also affirms that your *kamma* is what you do, not what is done to you. All individuals are an architect of their own destiny. The notions of continuity and the merit of actions motivate an agent to engage in skillful acts that eventually contribute to another's welfare. The cosmic threats of unpleasant consequences lead to belief that Buddhists should not engage in unskillful behaviour, which could harm other.

In addition to these two philosophical concerns, the Buddhist way of life for *nibbāna* explicitly affirms an extending care for the self and others. For instance, according to the *Saṃyutta Nikāya Sedaka Sutta*, the Buddha tells his disciple to observe mindfulness, and in so doing they will be able to protect themselves and protect others too.[199] According to Sahni, *Sedaka Sutta* contains two important points, i.e., first, the *Sutta* states that a person must cultivate Buddhist discipline and mindfulness to protect himself. In this he also helps others; and, second, one must practice the virtuous thoughts of *khanti* (patience), *ahiṃsā* (nonviolence), *mettā* (loving-kindness), and *anudāya* (sympathy) through which one can protect others and by protecting other one protects himself.[200] Human beings should practice meditation and cultivate virtues such as forbearance, non-violence, universal love, compassion and so on, and by doing so they will protect themselves as well as others too. Moreover, the caring of self and other are interdependent, welfare of both the self and other is closely related; more specifically, mutually interdependent. On the other hand, according to the *Aṅguttara Nikāya*, a person who is bent on his own advantage as well as on the advantage of other

[198] K. Fink, "The Cultivation of Virtue in Buddhist Ethics," *JBE* 20, 2013, 668-694.
[199] SN. V. 168-169.
[200] Sahni, *Environmental Ethics in Buddhism*, 86.

was the *uttariṃ* (foremost).[201] In the similar vein, in the *Mahāpadāna Sutta* of *Dīgha Nikāya* the Buddha is recorded by saying, to impart teachings to other for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and for the latter happiness.[202] These canonical references sufficiently claim that the good for the self and other is mutually interdependence, which in total affirms ethical universalism as well as a weak anthropocentrism ethical position that may be summarized as follows:

> Premise One: The early Buddhist elements constantly focuse on the life of human beings. According to them, humans are most valuable because this is the only realm in which the *nibbāna* is attainable, however the way of life for the attainment of spiritual perfection inherently suggest welfare of others.
>
> Premise Two: Anthropocentrism is a position where humans are considered central and only humans are valuable. Instead of this the weak anthropology worldview emphasizes the close relationship between the human species and other living species, they can also make a case for ideals of human behaviour extolling harmony with nature. Nature need no longer be seen as a mere satisfier of fixed and often consumptive values it also becomes an important source of inspiration in value formation.[203]
>
> Therefore: Buddhism is weak-anthropocentric.

[201] The person practicing both for his own welfare and for the welfare of others is the foremost, the best, the preeminent, the supreme, and the finest of these four persons. Just as from a cow comes milk, from milk curd, from curd butter, from butter ghee, and from ghee cream-of-ghee, which is reckoned the foremost of all these, so the person practicing both for his own welfare and for the welfare of others is the foremost, the best, the preeminent, the supreme, and the finest of these four persons: (1) One who is practicing neither for his own welfare 'nor for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing for his own welfare but not for the welfare of others, and (4) one who is practicing both for his own welfare and for the welfare of others. AN. II. 94.

[202] DN. II. 45.

[203] Bryan G. Norton, "Environmental Ethics and Weak Anthropocentrism," *EE* 6(2), 1984, 131-148.

# Chapter 4

# Buddhist Moral Precepts of *Sikkhāpada* to Meet the Environmental Challenges

"*Sabbapāpassa akaraṇaṃ, kusalassa upasampadā*;

*Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ*."[1]

Does the Buddhist moral precept of *Sikkhāpada* meet the environmental challenges? Does *sikkhāpada* affirm a conservation-oriented model of environmental ethics? More specifically, do the ten moral precepts of *sikkhāpada* help to construct an authentic environmental ethics? How does *sikkhāpada* with reference to its ten factors advise a moral and ascetic way of living in harmony with other? Pondering over such questions the chapter deals with the relevance of ten *sikkhāpada vis-à-vis* the present environmental problems. We shall be discussing the tenfold factors of *sikkhāpada* concerning the restraint from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at the forbidden time, dancing, singing, music and so forth.

The early Buddhist texts enjoin that a good Buddhists should abstain from such actions, which are rooted in the fire of attachment, hatred, and delusion. One should perform only those actions which are skillful and generate good to the self and the surroundings. The practice of *kusala kamma* helps one to generate merit to the self and creates happiness to others. The Buddha gave a strong emphasis on practising the teaching that he has taught for achieving the *nibbāna,* which benefits the agent as well

[1] "Do not what is evil, do what is good; Keep your mind pure, this is the teaching of the Buddha" (Dhp. XIV: 5).

as others. With reference to this, the thesis investigates the ten precept of *sikkhāpada* by critically examining its features to determine how they affirm an environmentalism. To make a sytematic understanding of the ten factors of *sikkhāpada* and their environmental philosophy, we shall divide this chapter into four following parts,

(i) Classification of Buddhist Morality
(ii) Ideals of *Sikkhāpada* as the Base of Buddhist Morality
(iii) *Sikkhāpada* as an Orientation of Proactive Model
(iv) *Sikkhāpada* as the Base of Buddhist Environmentalism

In part one, we shall explore, what sort of elements inspire an agent to act ethically. Moreover, we shall be investigating, what are the basic ethical presuppositions of the early Buddhism. In short, the section reveals what are the notions of the *Theravāda* Buddhist ethics. In part two, the chapter investigates the early Buddhist ideals of *sikkhāpada* as the base of morality. The principle of *sikkhāpada* advocates virtuous way of life. The section also gives a brief description of the different sets of moral precepts such as: five precepts, eight precepts, the ten good actions, twenty-six moral precepts and two-hundred-twenty-seven precepts for monks. The ten moral precepts of *sikkhāpada* are generally divided into three parts: *pañca-sīla* (five precepts), *aṭṭha-sīla* (eight precepts), and *dasa-sīla* (ten precepts), but we shall be referring these, into two different categories, i.e., (i) the householder training precepts, and (ii) the renunciant training precepts. The practice of the first five precepts is common to all Buddhists; whereas, the practice of last five is mandatory to monks. In part three, we shall be examining the ten factors of *sikkhāpada* as an orientation of the proactive model. The section explores the significance of each moral precepts and how the practice of these implicitly includes environmentalism. The tenfold path of *sikkhāpada* would enable new convictions, attitudes, and ways of life for the well-being of all beings and nature. The one who refrains from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at the forbidden time, dancing, singing, enjoying music and vulgar shows, using garlands, creams, high and lofty beds, and accepting gold and silver, positively promotes the welfare of all sentient beings. In part four, we shall be highlighting the *dasa-sikkhāpada* and the Buddhist ‘Ascetic Model of Environmentalism’. The section reveals successful maintenance and sustenance of

monastic rules for their own spiritual perfection that paves the way for protecting the natural phenomena. Thus, the thesis claims that Buddhism affirms a proactive rather than a reactive model of environmentalism.

### 4.1. Classification of the Buddhist Morality

The early Buddhist Pāli literature does not affirm Buddhist morality as a distinct discipline, it is a part of Buddhist teaching. The Buddha's teachings implicitly include ideal morality that provides a framework for more rigorous and systematic formulation of Buddhist ethics. For instance, the Buddha gave *dhamma*-s for the sake of the waning of passion, the destruction of pleasures of the senses and so forth. His central concern was *dukkha* and its elimination. To overcome suffering, he enjoins to eliminate the unskillful mental, verbal, and physical practices. The early Buddhism affirms that for one's own benefit he/she should make every effort to attain it. However, that the effort should be motivated by one's need not by one's greed. Actualising good for the self is not unwholesome.[2] More precisely, the *Dhammapada* narrative states,

> "When the Buddha declared that he would realize *parinibbāna* in four months' time, many *puthujjana bhikkhu*-s were apprehensive and did not know what to do; so they kept close to the Buddha. Attadattha, however, did not go to the Buddha and, having resolved to attain *arahant*-ship during the lifetime of the Buddha, was striving hard in the meditation practice. Other *bhikkhu*-s, not understanding him, took him to the Buddha and said, "Venerable Sir, this *bhikkhu* does not seem to love and revere you as we do; he only keeps to himself" The *thera* [Buddha] then explained to them [*bhikkhu*-s] that he was striving hard to attain *arahant*-ship before the Buddha realized *parinibbāna* and that was the only reason why he had not come to the Buddha. The Buddha then said to the *bhikkhu*-s, "Bhikkhus, those who love and revere me should act like *Attadattha*. You are not paying me homage by just offering flowers, perfumes and incense and by coming to see me; you pay me homage only by practising the *Dhamma* I have taught you, i.e., the *Lokuttara Dhamma*."[3]

[2] "*Attadatthaṃ paratthena, bahunāpi na hāpaye*" (Dhp. XII: 10).
[3] Daw Mya Tin, *The Dhammapada: Verses and Stories*, Rangoon, Burma: Burma Tipitaka Association, 1986, http://www.tipitaka.net/tipitaka/dhp/verseload.php?verse=166, (viewed on February 08, 2017).

According to the above cited anecdotes both the verses of *Dhammapada* and its narrative clearly indicate that the well-being of others is dependent on the well-being of the self. The Buddhists believe that "virtuous people not only live deeply satisfying lives, they are also strongly motivated to do the right thing or to act in ways which benefit others."[4] The early Buddhism gives emphasis on practising the ideals of skillful that eventually benefits others. At the same time, the Buddha gave teachings for spiritual perfection. Buddhists way of life—which implicitly include cares for other—is meant for one's own attainment of the *nibbāna*. In this sense, the Buddha's teaching is meant for escape from the *saṃsār*-ic existence and only those people may attain such stage, who has been practising the *dhamma*. The merit of *kamma* can't be transferred to others.

On the other hand, the Buddha's *dhamma* is pertinent for the good of the self. Moreover, one should be guided by his/her own experience of what is good for themselves as well as others.[5] According to the *Ambalaṭṭhikārāhulovāda Sutta*, Buddha has given advice to Rahula about his conduct, i.e., whether it is wholesome both to him and others.[6] For Buddha, the foundation of morality is within a person's own self, which is to be developed and cultivated. The Buddha has left it to the person himself to be guided, which according to Hari Sankar Prasad,

> "[T]his strategy brings psychological transformation in the person, a progress in his moral attitude and behaviour. The Buddha wants to see everybody become a guide onto oneself. His advice to one and all is to follow the middle path, a path of avoiding the two extremes of self-mortification and self-indulgence."[7]

The others should not blindly guide moral behaviour; it should first develop one's own reflective conscience taking into consideration the beneficial consequences of his behavior for the self and others. Thus, Buddhism primary focuses on purifying oneself from all the trouble of thoughts as well as all kind of destructions. The Buddhist notion of self-learning was not simply limited to become a good person, but a holy

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[4] Charles K. Fink, "The Cultivation of Virtue in Buddhist Ethics," *JBE* 20, 2013, 676.
[5] AN. I. 188-193.
[6] MN. I. 414-420.
[7] Hari Shankar Prasad, *The Centrality of Ethics in Buddhism: Exploratory Essays*, Delhi: Motilal Banarsidass, 2007, 233.

being by cultivating the altruism, impartiality and the other qualities of an enlightened being.[8] In this sense, according to the early Buddhism, leading a good life should not be the only desired requirement, but the motive should be to lead a holy life by purifying self from all the defilements (*kilesa*-s).

The Buddha's *dhamma*-s may be regarded as successive layers of defence against the intrusion of afflictive mental states. Afflictive mental states would distract the life of an ascetic towards spiritual perfection. Thus, performing good *kamma* is not only limited to worldly rewards with favourable rebirth or rebirth in higher realms, but it is also essential for the attainment of Buddhahood. Nevertheless, the goal of moral actions is the attainment of the ultimate Buddhahood, but attaining it through the moral conduct is not merely a mean to this end. The achievement of the higher goal, i.e., *nibbāna* motivates an agent to act well and avoid evil. The attainment of the *nibbāna* entirely depends on one's own power. No one else, human or divine, can help others in this process. Thus it is said in the *Dhammapada*, "[b]y oneself is evil done, and one is purified by oneself, and no one can escape from the consequences of one's own actions".[9] The early Buddhism clearly states that one's virtuous actions will give rise to one's welfare and happiness. Thus, the Buddhist morality seems to be autonomous rather than heteronomous.

### 4.2. Ideals of *Sikkhāpada* as the Base of Buddhist Morality

The term *Sikkhāpada* literally means the 'set of precepts' that is the positive factor in the training of moral discipline. It gives a guideline of ideal morality for the elimination of suffering and the cessation of the cycle of birth and death. It denotes the sphere of moral excellence and appears in the Pāli literature very frequently as the *pañca-sīla* (five precepts), *aṭṭha-sīla* (eight precepts), and *dasa-sīla* (ten precepts). Both the terms *Sīla* and *Sikkhāpada* are denoted for the sphere of moral excellence, and have been translated into a range of interchangeable English words such as morality, virtue, ethics and so forth. Thus, the thesis uses both the terms synonymously.

The virtue is the basis for attaining the higher spiritual stage in the eightfold path; *sīla* is the foundation of all virtuous actions. Those who established their way of

[8] Fink, "The Cultivation of Virtue in Buddhist Ethics," 673.
[9] Dhp. XII: 09.

life on virtue is wise.[10] The text *Milanda Pañha* states, the *sīla* as the base of all good qualities (*kusala dhamma*-s). It is the root of all good actions,

> "What, Nāgasena, is the characteristic mark of virtue? Supporting, O king, for it is the basis of all good qualities: the five controlling faculties and the five moral powers, the seven factors of enlightenment, the eight factors of the noble path, the four foundations of mindfulness, the four right efforts, the four bases of success, the four absorptions, the eight freedoms, the four modes of concentration, and the eight great attainments. Each of these has virtue as its support and in him who builds on it as the foundation all these good conditions will not decrease."[11]

According to the text, the king Nāgasena has given various examples of *sīla* and according to him *sīla* is essential elements for attaining the good qualities. Thus, the *sīla* is the base on which one can construct his noble way of life that also helps to remove misdeed.

According to Buddhaghosa, it is a foundational stone for all profitable state. Moreover, having become well established in virtue, one may develop the serenity (concentration), and insight (understanding).[12] The *sīla* "should be understood to have the function of stopping misconduct as its function in the sense of action, and a blameless function as its function in the sense of achievement."[13] Buddhaghosa's interpretation of *sīla* and its function was purely based on the eightfold path. An individual spiritual life is standing on the nature of the *sīla*, which is the first factor of the eightfold path. He goes on to say that "[i]ts function has a double sense: Action to stop misconduct, then Achievement as the quality: of blamelessness in virtuous men."[14] According to him, the *sīla* forms the base of moral life by cultivating the altruism, impartiality, and other qualities of an enlightened being as well as ending the misconduct. In this sense, his connotation has two interpretations, namely: (i) action to stop misconduct, and (ii) achievement of virtues. On the one hand, it gives a sense to

[10] *Sīle patiṭṭhāya naro sapañño* (SN. I. 13).
[11] MP. I. 9.
[12] Vis. I. 4.
[13] Vis. I. 8.
[14] Vis. I 8.

stop unskillful, non-meritorious acts; whereas, on the other hand, the *sīla* is manifested as the kinds of purity, i.e., bodily purity, verbal purity, mental purity. Nevertheless, its manifestation comes to be apprehended as a pure state.[15] Thus, it may be seen as embracing the numerous individual virtues such as compassion (*karuṇā*), generosity (*dāna*), courage (*viriya*), and so forth.[16]

According to Bodhi, the *sīla* has three levels of meaning, i.e., (i) inner virtue, i.e., endowment with qualities such as kindness, compassion, contentment, simplicity, truthfulness, etc. (ii) Virtuous actions of body and speech which express those inner virtues outwardly, and (iii) rules of conduct governing actions of body and speech designed to bring them in accord with the ethical ideals.[17] To get close to the *nibbāna*, purification of one's verbal, physical, and mental actions by means of *kusala-kamma* is necessary. Moreover, the *sīla* has been characterised in the early Buddhist texts as a factor harmonising our actions for the *nibbān*a. The observance of moral precepts serves as the preliminary groundwork for the cultivation of higher virtues. The practice of morality contributes to the accumulation of merits that both support one in the present life and ensure happiness and prosperity in the next birth. With this vision, the Buddha taught some essential factors for moral training known as the set of precepts for spiritual perfection. Buddha said in the *Sutta-vibhaṅga, Bhikkhu-vibhaṅga*, that he has found a set of moral precepts for ten reasons,

> "On account of this, monks, I will lay down a rule of training for nuns founded on ten reasons: (i) for the excellence of the Order, (ii) for the comfort of the Order, (iii) for the restraint of evil-minded nuns, (iv) for the ease of well-behaved nuns, (v) for the restraint of cankers belonging to the here and now, (vi) for the combating of cankers belonging to other worlds, (vii) for pleasing those who are not (yet) pleased, (viii) for increasing (the number of) those who are pleased, (ix) for establishing what is verily *dhamma* and (x) for following the rules of restraint."[18]

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[15] Vis. I. 8.
[16] Keown, *The Nature of Buddhist Ethics*, 19.
[17] Bhikkhu Bodhi, *Going for Refuge: Taking the Precepts*, Kandy: Buddhist Publication Society, 1981, 24.
[18] Vin. IV. 212.

Different sets of moral rules are prescribed for lay-peoples, lay-Buddhist-followers, and monks by Buddha or by the senior Buddhist monks.[19] These set of precepts are not commandments imposed objectively, but they are principles of training that should be followed with awareness and understanding that each person should take upon himself through his own initiative and endeavours. All the set of moral precepts are a self-undertaken disciplines that help one to develop self-control over senses and to establish virtue. Indeed, these precepts work as a factors in training of virtue, which may be seen as guarding the doors of the sense-organs (*indriyesu gutta-dvāratā*),[20] or protecting one's mental states.

According to Buddhism, the six sense organs are regarded as the 'doors' through which evils may intrude into the human mind. Thus, guarding and protecting them is praiseworthy conduct for Buddhists. To control one's own sense-organs and prevent them from running their natural course is an important part of Buddhist culture. The early Buddhist Pāli literature has given enough focus on it. Buddha is recorded as saying, "[h]ere, O monks, is a monk who sees (something) with the eye, but is not affected by its features and minor characteristics. If (he is affected by them), and lives without controlling his organ of vision, as a result, covetousness, dejection, and sinful evil things will befall him. But he takes steps for its control; he keeps watch on his organ of vision, and brings it into perfect control."[21] Moreover, the Early Buddhism focuses on control over senses. If we allow no evil to come in through the doors of the six-sense organs and to go out through the three doors of actions, there will be no evils or non-virtuous actions at all.

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[19] Coghlan with referring to the Early Buddhist Vinaya advocates that the Buddha was not the only author of Buddhist ethical precepts: "[A] rule, therefore, may be accepted as genuine if it is (1) the speech of the Buddha (*buddhavacana*); (2) a rule framed by elder and distinguished monks in a particular monastery; (3) a rule framed by learned bearers of the tradition; or (4) a rule framed by a learned professor of the canon, if the rule is found to conform to *Sutta* and *Vinaya*." He goes on to says that the Buddhist *Pāṭimokkha* rules are influences from other contemporary tradition, "The process of the induction of rules to the *Pāṭimokkha* was influenced and determined by local culture, and various practices were adopted and included within the *Pāṭimokkha* by example from other traditions. As such, many Buddhist training rules reflect the ethics of earlier sects in which major ethical transgressions where universally proscribed." For details see, Ian J. Coghlan, "A Survey of the Sources of Buddhist Ethics," *JBE* 11, 2004, 143-166.

[20] SN. II. 218.

[21] AN. II. 16.

At the same time, the self-restraint or self-control occupies an important position in Buddhist virtues, which are taught against the indulgence in pleasure. It is said that persons having self-control enjoy great bliss. Thus, Buddha divides his monastic assembly into two classes, first, whose sense-organs are well-trained and second, those who are just the opposite.[22] The one who has perfect command over sense-organs is called a *Brāhmin*, an ascetic (*samaṇa*), a friar (a *bhikkhu*). The one who is restraining himself in three places or the one who commits no evil actions in physical, vocal, and metal way is true *Brāhmin*; indeed, a true *Brāhmin* ceases all other non-virtuous actions. In short, Buddhist ethical rules or precepts are formulated to encounter all the defilements (*kilesa*-s) and some of them are as follow:

First, the simplest compilation of the Buddhist morality/virtue is the *pañca-sīla* (five precepts): do not kill (*pāṇātipātā veramaṇī*), do not steal (*adinnādānaṃ veramaṇī*), do not commit adultery (*abrahmacariyā veramaṇī*), do not tell a lie (*musāvādaṃ veramaṇī*) and do not take intoxicant drinks (*surāmerayamajjapamādaṭṭhānaṃ veramaṇī*). These five basic rules are abridged ethical principles of the Buddhism closely related to mentally, vocally, and physically restrain actions.

Those who observe only these five precepts would fall in the category of the householder or lay devotee (*upāsaka*/*upāsikā*), but however there are two types of lay-people/follower for whom ethical teachings are given in the early Buddhist texts. In this sense, there are two types of a layperson, i.e., (i) householder, and (ii) lay Buddhists. Tien-Feng Lee in his PhD thesis[23] does a 'quick survey' of three—*Sigālovāda*, *Dīghajāṇu*, and *Dhammika*—Pāli *Sutta*-s, their *Aṭṭhakathā*-s, and their *Ṭīkā*-s (sub-commentaries) for proving a conclusion that there are categorical differences between householders and lay followers. Moreover, the Pāli *Sutta*-s provide a different set of teachings separately for both of them. According to Lee's survey, there are four Pāli terms—*gahapatiputta*, *gihi*, *kulaputta* and *gahaṭṭha*—that are denoted for the householder and these terms are related to house and family (*gaha*). It is also stated that when the Buddha gave discourses to householders about how to lead a good life, he

[22] AN. I. 70.
[23] Tien-Feng Lee, *Buddhist Ethics for Laypeople: A Study and Annotated Translations of Pāli Exegeses*, Ph.D Thesis, University of Hong Kong, Pokfulam, Hong Kong SAR, 2014.

apparently referred to house, family and so on. For instance, in the *Sigālovāda Sutta*, the Buddha is approached and asked by the *Koliyan Dīghajāṇu* (*Byagghapajja*),

> "Bhante, we are laymen enjoying sensual pleasures, living at home in a house full of children. We use sandalwood from Kāsi; we wear garlands, scents, and unguents; we receive gold and silver. Let the Blessed One teach us the Dhamma in a way that will lead to our welfare and happiness in this present life and in future lives."[24]

Interestingly, a similar passage is recorded in the *Saṃyutta Nikāya*, but in different form,

> "May we dwell in a home crowded with children! May we Kāsian sandalwood! May we wear garlands, scents, and unguents! May we receive gold and silver! With the breakup of the body, after death, may we be reborn in a good destination, in a heavenly world!' As we have such wishes, desires, and hopes, let Master Gotama teach us the *Dhamma* in such a way that we might dwell in a home crowded with children . . . and with the breakup of the body, after death, we might be reborn in a good destination, in a heavenly world."[25]

Above cited verses of the Pāli texts draw a clear conclusion about lay-people's practices, their indulgence in sensual pleasure and so forth. Thus, the Buddha gave *dhamma*-s to householders with reference to their family and luxurious lifestyle.

U*pāsaka*/*upāsikā*-s voluntarily take refuge in the triple gems, i.e., Buddha, *dhamma*, and *saṅgha*. In addition to the three gems, they undertake practices suggested by Buddha such as giving alms, observing the five precepts and so on. According to Nyanatiloka, *upāsaka* is ". . . a 'lay adherent', is any lay follower who is filled with faith and has taken refuge in the Buddha, his doctrine and his community of noble disciple."[26] A clear reference to the term *upāsaka* recorded in the *Dhammika Sutta*, which advocates *Dhammika* as an *upāsaka*. The *Sutta* goes on to say that the Buddha gave *dhamma* to *Dhammika* about the five precepts, eight precepts and *Uposatha*. "The

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[24] AN. IV. 281.
[25] SN. V. 353.
[26] Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, Kandy: Buddhist Publication Society, 1980, 344.

teachings given to householders will focus factors which are beneficial for having a good family life, while the teachings given to lay Buddhists will emphasise the spiritual practice in Buddhism."[27] In addition to these two categories of lay peoples, the early Buddhism makes clear evidence that the one who observes only first five precepts are householders and lay-Buddhist-followers, because an individual from both the categories equally wants to live a happy and virtuous life, and also they further aims at their spiritual attainments.

Second, next of these five precepts here comes the set of *aṭṭha-sīla*, eight precepts, namely: abstaining — (i) form destruction of life (*pāṇātipātā paṭiviratā*), (ii) taking what is not given (*adinnādānaṃ paṭiviratā*), (iii) all sexual uncleanness (*abrahmacariyā paṭiviratā*), (iv) speaking falsely (*musāvādaṃ paṭiviratā*), (v) drinking spirituous, strong, maddening liquors, which are the cause of sloth (*surāmerayamajjapamādaṭṭhānaṃ paṭiviratā*), (vi) eating at forbidden times (*vikālabhojanā paṭiviratā*), (vii) dancing, singing, playing music, and seeing shows, and adorning and beautifying the person by use of garland, perfumes, and unguents (*naccagītavāditavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭh-ānā paṭiviratā*) and (viii) form using a high or a large couch or seat (*uccā-sayanamahāsayanaṃ paṭiviratā*).[28] The eight training precepts are most commonly observed on a temporary basis by laity who chooses to spend the day at the temple, garbed in white and engaged in meditation and discussion on the *dhamma*. The eight precepts focus both on avoiding morally bad behaviour and on leading a more ascetic life.

Third, the ten good actions are another set of virtuous conduct, which differs from the preceding two sets. Above cited set of precepts is mainly related to physical actions; whereas, the categories of ten good actions include all forms of bodily, vocal, and mental actions. The ten good actions are, namely: abstention—(i) from killing living beings (*pāṇātipātā veramaṇī*), (ii) from taking what is not given (*adinnādānā veramaṇī*), (iii) from adultery/sensual pleasure (*kāmesumicchācārā veramaṇī*), (iv) from false speech (*musāvādā veramaṇī*), (v) from malicious speech (*pisuṇāya vācāya veramaṇī*), (vi) from harsh speech (*pharusāya vācāya veramaṇī*), (vii) from gossip

[27] Lee, *Buddhist Ethics for Laypeople: A Study and Annotated Translations of Pāil Exegeses*.
[28] AN. I. 211-212.

(*samphappalāpā veramaṇī*), (viii) from covetousness (*abhijjhā veramaṇī*), (ix) from ill-will (*byāpādo veramaṇī*) and (x) from wrong view (*micchādiṭṭhi veramaṇī*).[29] The first three of the ten belong to the body, the next four to speech, and the last three to thought. Buddhism stresses in performing meritorious deeds through body, speech, and mind. On the other hand, these ten forms of good actions are for all Buddhists. If one practices the ten positive actions, it will be beneficial for oneself and others. By practicing the ten good actions, everything will go well; one will be in harmony with others. So, if one practices in accordance with the teachings of the *dhamma*, this will not run counter to one's ordinary human life and will cause no harm. In fact, acting in harmony with the *dhamma*, one's ordinary human life will go very well and it will cause no problems at all. Following the good actions and acting according to the *dhamma* will be very beneficial. If one practices the good conduct, it is beneficial for this life and the next life as well.

Four, there is another set of precepts in the *Dīgha Nikāya Brahmajāla*, and *Samaññaphala Sutta* in the *Aṅguttara Nikāya*,[30] which is not obligatory for any particular class of the Buddhists to observe. They are abstinence (i) from destruction of life (*pāṇātipātā paṭivirato*), (ii) from taking what is not given (*adinnādānā paṭivirato*), (iii) from sexual uncleanness (*abrahmacariyā paṭiviratā*), (iv) from telling a lie (*musāvādaṃ paṭiviratā*), (v) from slandering (*pisuṇāya vācāya paṭivirato*), (vi) from using harsh language (*pharusāya vācāya paṭivirato*), (vii) from frivolous talk (*samphappalāpā paṭivirato*), (viii) from causing injury to seeds and plants (*bījagāmabhūtagāmasamārambhā paṭivirato*), (ix) from taking meals after midday (*ekabhattiko samaṇo gotamo rattūparato paṭivirato*), (x) from dancing, singing, playing, musical instruments, and looking at show (*naccagītavāditavisūkadassanā paṭivirato*), (xi) from wearing, adorning, or ornamenting the person with garlands, scents, and unguents (*mālāgandhavilepanadhāraṇamaṇḍanavibhūs-anaṭṭhānā paṭivirato*), (xii) from using large all lofty beds (*uccāsayanamahāsayanā paṭivirato*), (xiii) from accepting gold and silver (*jātarūparajatapaṭiggahaṇā paṭivirato*), (xiv) from accepting uncooked grain (*āmakadhaññapaṭiggahaṇā paṭivirato*), (xv) from accepting raw meat (*āmakamaṃsapaṭiggahaṇā paṭivirato*), (xvi) from accepting women and girls

[29] MN. I. 47, MN. I. 490 and AN. II. 253.
[30] AN. II. 208-209

(*itthikumārikapaṭiggahaṇā paṭivirato*), (xvii) from accepting bondsmen or bondwomen (*dāsidāsapaṭiggahaṇā paṭivirato*), (xviii) from accepting sheep or goats (*ajeḷakapaṭiggahaṇā paṭivirato*), (xix) from accepting fowls or swine (*kukkuṭasūkarapaṭiggahaṇā paṭivirato*), (xx) from accepting elephants, cattle, horses, and mares (*hatthigavassavaḷavapaṭiggahaṇā paṭivirato*), (xxi) from accepting cultivated fields or waste (*khettavatthupaṭiggahaṇā paṭivirato*), (xxii) from acting as a go-between or messenger (*dūteyyapahiṇagamanānuyogā paṭivirato*), (xxiii) from buying or selling (*kayavikkayā paṭivirato*), (xiv) from cheating with scales or bronzes or measures (*tulākūṭakaṃsakūṭamānakūṭā paṭivirato*), (xxv) from the crooked way of bribery, cheating and fraud (*ukkoṭanavañcananikatisāviyogā paṭivirato*), and (xxvi) from maiming, murder, putting in bonds, highway robbery, dacoity, and violence (*chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato*).[31]

Five, for the *bhikkhu*-s or full male members of the *saṅgha* there are two-hundred-twenty-seven precepts, which are divided into eight groups: (i) four *pārājikaka*-s, (ii) thirteen *saṅghādisesa*-s, (iii) two *aniyataka*-s, (iv) thirty *nissaggiya*-s, (v) ninety-two *pācittiya*-s, (vi) four *pāṭidesanīya*-s, (vii) seventy-five *sekhiya*-s, and (viii) seven *adhikaraṇasamathā*-s. The sole motive behind those rules or norms was to generate a sense of self-discipline, restraint from committing wrong and purifying oneself so that the highest purity could be attained in the form of the *nibbāna*.

Six, besides two-hundred-twenty-seven precepts for monks, there are ten precepts prescribed for the *sāmaṇera*/novice[32] groups in the *Vinaya Piṭaka Sikkhāpadakathā*. The ten precepts of the novice are the eight precepts which the lay-men/women observe on Uposatha days, and the tenth abstinence from accepting gold or silver. The ten precepts are: abstaining from—(i) killing living things (*pāṇātipātā veramaṇī*), (ii) stealing (*adinnādānā veramaṇī*), (iii) having carnal pleasure (*abrahmacariyā veramaṇī*), (iv) lying (*musāvādā veramaṇī*), (v) drinking intoxicating liquors (*surāmerayamajjapamādaṭṭhānā veramaṇī*), (vi) eating at forbidden times (*vikālabhojanā veramaṇī*), (vii) dancing, singing, playing music, and seeing spectacles

[31] DN. I. 04-05, DN. I. 63-64 and AN. II. 208-209.
[32] On entering the order, one become a novice, they are usually body, and known as "little monks". A novice has to take and keep the same ten precepts. For details see, Gombrich. *Buddhist Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*, 79.

(*naccagītavāditavisūkadassanā veramaṇī*), (viii) wearing, adorning, or ornamenting himself with garlands, scents, and unguents (*mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī*), (ix) using large and lofty beds (*uccāsayanamahāsayanā veramaṇī*), and (x) accepting gold and silver (*jātarūparajatapaṭiggahaṇā veramaṇī*).[33] The ten training precepts basically represent a modified version of the eight training precepts. These ten precepts are for leading a life free from any defilement.

### 4.3. *Sikkhāpada* as an Orientation of Proactive Model

The ten precepts of *sikkhāpada* fall into at least two different categories, namely, (i) the householder training precepts, and (ii) the renunciant training precepts. The practices of the first five precepts are common to all Buddhists; whereas, the practices of the last five are mandatory to monks. Early Buddhism gives a separate list of virtuous actions consisting right conduct for a householder and a monk respectably. However, the householder training precepts constitute the necessary ingredients for the conduct of everyone, both for a householder and a monk.

#### 4.3.1. *Pañca-Sikkhāpada* Training Precepts as an Orientation for the Householders

The first five *sikkhāpada*-s—abstaining from *pāṇātipātā* (killing living beings), *adinnādānaṃ* (abstaining from taking what is not given), *abrahmacariyā* (abstaining from sexual misconduct), *musāvādaṃ* (abstaining from lying/slanderous/harsh speech), and *surāmerayamajjapamādaṭṭhānaṃ* (abstaining from intoxicant drinks)—are the most basic Buddhist paths. This is a set of moral precepts that is undertaken by all who enter into the *saṅgha* (order) for honest living by rooting out vices and cultivating virtues by practising *dhamma*. It is a psycho-ethical discipline that highlights the *kusala-cetanā* (skilful-volition) of the disciples to refrain from performing certain actions. At the same time, the Buddha saw it, as a gift to others, which would benefit both the giver and the receiver. Thus, the set of five precepts are characterised as the most foundational ethical vow that generates freedom from fear, hatred, and ill-will,

> "When a noble disciple practices the five precepts he gives the gift of freedom from fear, from hatred and from ill-will to limitless beings. And in giving this

[33] Vin. I. 82-83.

> gift he thereby partakes in a freedom from fear, from hatred and from ill-will which is limitless."[34]

Moreover, the *Dhammapada* states that the person who harm or kill, steal, indulge in sensual pleasure by adultery, lie, and drinks (intoxicant liquor) they basically invite unfavourable consequences by digging the roots of their own suffering.[35]

The first five *sikkhāpada*-s are called the treasure of virtue (*sīladhana*),[36] and the one who has a perfect observation of them also gains perfection of virtue (*sīlasampadā*).[37] More specifically, those who observe first five *sikkhāpada*-s will live the life of householder with self-possession (*visārado*),[38] and will never meet with the king's punishment. In addition to these, the one has rightly observed that by following the first five moral precepts, one can be born in heavenly world,

> ". . . there are these five advantages to one of good morality and of success in morality. What are they? In the first place, through careful attention to his affairs he gains much wealth. In the second place, he gets a good reputation for morality and good conduct. In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so with confidence and assurance. In the fourth place, he dies unconfused. In the fifth place, after death, at the breaking-up of the body, he arises in a good place, a heavenly world."[39]

It helps to stop the physical and vocal misdeeds, control the senses and leads one to experience the happiness of being blameless. The practice of these contributes to the accumulation of merits that both support one in the present life and ensure happiness and prosperity in the next rebirth. According to Edmond Holmes, these five are very simple, but very profound teachings of the Buddha which talk about self-control over actions,

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[34] AN. IV. 246.
[35] Dhp. XXVIII: 13.
[36] AN. IV. 5.
[37] SN. II. 66.
[38] AN. III. 203
[39] DN. II. 86.

> "A simple code this, but as profound as it is simple. . . . that it makes a direct appeal to a man's latent moral sense, and, in appealing to it, trains it and helps it to grow. . . . the rules are all prohibitions means that the believer is, first and foremost, to exercise self-control. The five rules indicate five arterial directions in which his self-control is to be exercised. Thus the first rule calls upon him to control the passion of anger; the second, the desire for material possessions; the third, the lusts of the flesh; the fourth, cowardice and malevolence (the chief causes of untruthfulness); the fifth, the craving for unwholesome excitement."[40]

The five precepts are the compilation of Buddhist morality, which guide Buddhists for prohibiting harmful forms of conducts, promoting good behaviour, and simplicity as a way of living. These are the minimal ethical code, which function as the core in the training of moral discipline. Thus, it is said that first five *sikkhāpada*-s are intended to produce, through methodical practice, that inner purity of will and motivation which come to expression as virtuous bodily and verbal conduct. They are fundamental barriers against over-indulgence of the senses.[41]

#### 4.3.1.1 *Pāṇātipātā Veramaṇī*: Injunction against Intentional Killing

The first precept, *pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from taking life) restrains one from intentional destroying,[42] causing to be destroyed, or sanctioning the destruction of sentient beings (including animals and plants). The first precept *pāṇātipātā veramaṇī* is injunction against intentional killing. Moreover, the very first precept affirms a determination not to kill, not to let other kill, not to support any act of killing in thinking as well as in way of life.

The term *pāṇātipātā* are used for taking life, which has three parts—*pāṇa*, *ati*, and *pātā*. *Pāṇa* stands for sentient being, *ati* is a prefix which means quickly or rapidly and lastly *pātā* refers to fall, to make an end of everything or to destroy. The term *pāṇātipātā* affirms the act of intentionally and forcefully destroying the life of any

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[40] Edmond Holmes, *Creed of Buddha*, New York: John Lane Company, 1919, 83-84.
[41] Kohn Livia, "The Five Precept of the Venerable Lord." *MS* 42(1), 1994, 171-215.
[42] Not only intentional but also the unintentional human actions affect or harm life of sentient beings. For example, in Thailand people release captured birds as a positive act; meanwhile this encourages people to catch birds for making money, which in turn harm them. For details see, Harvey, "Avoiding Unintended Harms to the Environment."

living beings. In technical sense, it is *pāṇa-vadha* (striking, killing; slaughter, destruction, execution of living being) or *pāṇa-ghāta* (striking, killing of living beings). And the term *veramaṇī* stands for the act of abstinence. Nevertheless, the term *pāṇātipātā veramaṇī* jointly advocates that one should refrain from destroying; more specifically, abstaining from the violence towards any sentient beings.

There are five necessary conditions for materialisation of the act of killing, namely, (i) *pāṇa* (the fact and presence of a living being, human or animal), (ii) *pāṇasaññitā* (the knowledge that the being is a living being), (iii) *badhaka-citta* (the intention or resolution to kill), (iv) *upakkama* (the act of killing by appropriate means), and (v) *maraṇa* (the resulting death).[43] In the absence of any one of these conditions, the act would not constitute killing or *pāṇa* even though it is followed by death. The event would be considered an accident and would not entail any evil effect for the performer of the act.

According to the *Atthasālinī*, in addition to these five conditions, there are six ways to commit violence, namely, (i) *sāhatthika* (killing with one's own hands), (ii) *āṇattika* (causing another to kill by giving an order), (iii) *nissaggiya* (killing by shooting, pelting with stones, sticks, etc.), (iv) *thāvara* (killing by digging trenches, etc., and entrapping a being), (v) *iddhimaya* (killing by the power of *iddhi*, or occult means), and (vi) *vijjāmaya* (killing by mantras, or occult sciences).[44] These are six means appearing in the text through which the act of killing is materialised. Whatever device may be used the individual who kills or destroy the life of a sentient being is a convict of *pāṇātipātā-kamma-patha*.

*Ahiṃsā* is the foundational principle of Buddhist ethics. Moreover, it is generally listed at the first place in most of the set of moral precepts such as *pañca-sīla*, *aṭṭha-sīla*, *dasa-sīla¸ dasa-kusala-dhamma* and so forth. According to Paul Waldau "[n]on-killing is also 'first' in the sense of being an introductory and representative part of the tradition's message." He goes on to say that, "[f]irst Precept [non-violence] . . . is a primary and arguably 'uncompromisable' part of the tradition [Buddhist]."[45]

[43] Atth. 97.
[44] Atth. 129.
[45] Paul Waldau, "Buddhism and Animals Rights," in Damien Keown (ed.) *Contemporary Buddhist Ethics*, 81-112, Richmond, Surrey, England: Curzon Press, 2000, 86

Nevertheless, it is the most significant ideals, which is characterised in the early Buddhist Pāli literature as the basis of all other precepts and the way of life for spiritual perfection.

Early Buddhism does not enjoin a complete pacifism, but an absence of intentional violence towards all sentient beings. The Vinaya rules clearly dissuade the intentional violence against any sentient beings, irrespective of their size, is an offense that may cause for permanent or temporary expulsion from the Buddhist order (*saṅgha*).[46] In addition to expulsion from the Order, there were punishments such as boiled alive for killing an ant and suffering endless demonic flagellation for trading as a butcher bestowed upon those who harm animals.[47] Intentional killing of any sentient beings is an offence for members of the monastic community (monks/nuns). There are numbers of narratives in the early Buddhist scriptures that include punishment for intentional harming and provide forgiveness for unintentional harming.

> "When a monk is ordained he should not intentionally deprive a living thing of life, even if it is only an ant. Whatever monk deprives a human being of life even down to causing abortion, he becomes not a (true) recluse, not a son of the *Sakyan*-s. As a flat stone, broken in half, becomes (something) not to be put together again, even so a monk, having intentionally deprived a human being of life, becomes not a (true) recluse, not a son of the *Sakyan*-s. This is a thing not to be done by you as long as life lasts."[48]

Buddhists emphasise on the practice of *ahiṃsā* and spiritual significance of nonviolence, because if it is practiced otherwise then: (i) it would be cruel, and (ii) it would bring bad rebirths. Buddhists notion, killing of any size of sentient beings is cruel, is seemingly a reaction against the Brahmanical ritualistic tradition that encourages animal sacrifice at some specific time and condition. Treatment of animals in pre-Buddhist Vedic tradition was not in favour of their protection. Killing of animals was a common practice for (i) foods and (ii) certain ritual stipulations. For instance, the text *Ṛg Veda* contains rich culture and rituals that centres on the veneration and animal but still,

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[46] Vin. IV. 124-125.
[47] James J. Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," *JBE* 21, 2014, 623.
[48] Vin. I. 96.

> "The *Ṛgveda* endorses the importance of animal sacrifice, especially the horse. The process and procedure by which the horse is sacrificed is described in some detail . . . , but, in general, the animal is slaughtered in a ritually pure way using a method that can only be carried out by royalty (Flood 44). The horse is regarded with great respect and the hymn of the horse sacrifice is even directed specifically towards the animal to be killed: "Whatever runs off your body when it has been placed on the spit and roasted by the fire, let it not lie in the earth or on the grass, but let it be given to the gods who long for it"."[49]

Stewart goes on to say that, the text *Samaveda* provides special significance of animal life. According to him, the text describes "how having an animal body is a "gift" since it provides the soul with a vehicle in which one can be mobile."[50] In the later orthodox texts, domestic animals are characterised adequate for sacrifices. For instance, according to the Manusmṛti, animals are meant to be killed as part of their very ontological structure. The killing of animals cannot be regarded as blameworthy.[51] Moreover, the Brahmanical texts justify the killing of animals and according to the tradition animal-killing is not cruel, but the tradition specifically reports that depriving life to any human being deliberately is highly punishable offence.

In addition to the Brahmanical ritual of animals killing, the Buddha takes a step further for animal protection and welfare, which seems to Sahni as "the most compelling support for protection of animals"[52]. Both conditions for killing animals were active in pre-Buddhist society, which was explicitly criticised by the Buddha. According to the Buddhists, killing of animals for ritual sacrifices (*yajña*) is cruel. "The Vedic tradition had a sense of reverence towards many animals precisely because of its propensity to engage in animal blood sacrifice. In contrast, Buddhists pitied animals instead of venerating them. This position seems to be accepted among the vast majority of Buddhist sects and traditions."[53] Buddha has rejected the Vedic ritualism of other living being's sacrifices for the pursuit of the happiness of the self. However, the early Buddhist Pāli texts claim that he was not against the complete sacrifices; moreover, he did not completely

[49] Ṛg Veda 1.162: 11; Cited in Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 626.
[50] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 626.
[51] MS. 57: 218.
[52] Sahni, *Environmental Ethics in Buddhism: A Virtue Approach*, 47.
[53] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 625.

rejected the ritual of sacrifices. For instance, in the *Kūṭadanta Sutta*, we are told that sacrifice was acceptable as long as no animals or plants were harmed.[54] Besides the complete absence of animal sacrifices, the Buddha was more concerned to reject blood sacrifice. Moreover, bloodless sacrifices were accepted in early Buddhist tradition, which is considered as the *dāna*. In this sense, according to the early Buddhism sacrifices are not cruel, but the killing of animals for sacrifices are an offence. For the Buddha blood sacrifice produces no good *kamma*, it does not bring merit for doer, which was the central aims of rituals during Vedic period,

> "Such acts of giving often involve resource sacrifice through the supplying of alms, usually to monks, but also to beggars, friends and strangers. Almsgiving forms the basis of lay activity in Buddhism, but it is clear that under no circumstances should those alms involve the slaughter of animals."[55]

Although Buddha has rejected blood sacrifices, killing animals, according to Dwijender Narayan Jha, eating meat remains their (Buddhists) food practices. Jha claims that despite the Buddha's opposing the killing of animals for sacrifice, the early Pāli texts contain numerous references of cow slaughter.

Moreover, the Buddha was unambiguously against animal sacrifices. The killing of animals for ritual as well as for food was very common in the Buddhist society. He goes on say that, "it was so prominent an aspect of contemporary life that, contrary to popular perception, even the Buddha and his followers do not seem to have abstained from meat."[56] According to him, there are at least two passages in the early Buddhist texts which precisely support the view that the Buddha ate pork.[57] And killing animals for food was not an

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[54] DN. I. 127-149.
[55] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 630.
[56] Dwijender Narayan Jha, *The Myth of the Holy Cow*, Delhi: Navayana Publishing, 2002, 63.
[57] Firstly, according to the *Mahāparinibbānā Sutta* (DN. II. 127), the Buddha had his last meal at Pāvā, where he was invited and honoured by Cunda. Cunda offered him excellent food which contains hard and soft and a large amount of *sūkara-maddava* or tender boar. *Mahāparinibbānā Sutta* advocated term *sūkara-maddava* has been questioned by many scholars and doubted that this term refers meat, which refers the term *sūkara-maddava* as a simply ambiguous and uncertain. Secondly, in the *Aṅguttara Nikāya Manāpadāyī sutta* (AN. III. 49-50) we are told that Ugga Seṭṭhi of Vaiśāli offered to the Buddha, a meal of rice cakes and pork (*sūkara-māṁsaṁ*) cooked with a good jujube sauce. According to the further narrative Ugga himself consider this meal is good, but realised it was unsuitable for the Tathāgatha, who, however, accepted it out of pity.
There is variation in both the *Mahāparinibbānā sutta* and *Manāpadāyī sutta* narratives and terms, whereas in the *Mahāparinibbānā sutta* the term *sūkara-maddava* has been used for animal meat, in the *Manāpadāyī sutta* the term *sūkara-māṁsaṁ* has been used. The literal meaning of the term *Sūkara-*

uncommon practice among Buddhists. The *Jātaka* tales also provide substantial basis for the view that flesh eating or animal food like beef, venison and the flesh of sheep, goat, pigeons, poultry and so forth was widespread during the Buddha's time within Buddhists society. Moreover, it is well recorded in the Vinaya rules that the flesh of elephants and horses, dog, snake, the flesh of lions, tigers, panthers, bears, and hyenas was non-allowable food for monks. Because elephants or horses were regarded to carry a royal emblems; dog and snake were considered disgusting; lions, tigers, panthers, bears, and hyenas were human attackers and getting their flesh involved mortal risks.[58] The killings of animals are to be admonished by the good Buddhist, but it has not yet been definitively established that the good Buddhist should abstain from the eating of meat. The Buddha and Buddhists would have frequently eaten blameless meat, which was given as alms. More precisely, Buddha instead of admonishing and making vegetarianism mandatory for monks broadly permitted consumption of meat in two contexts,

> (i) A monk may eat meat, if it is pure in three instances: (a) when it is not seen by him, (b) not heard by him, and (c) not suspected that the living being has been slaughtered for the *bhikkhu* (him).[59] And, (ii) the early Buddhist *nikāya*-s literature indicates that a monk must dutifully accept any food donated by householders.[60]

**Meat-Eating and the Permissibility Clause**

Both the Vinaya rules and the *Nikāya*-s text advocated that the Buddha is recorded by saying that the consumption of meat is not an offence and it is permissible if the meat is known to be pure in the three specific instances, i.e., when it is not seen by *bhikkhu*, not heard by *bhikkhu*, and not suspected that the living being has been slaughtered for him. Meat eating was not prohibited in the early Buddhism, but monk must be satisfied by knowing that an animal was not killed with the intended purpose of feeding him. In this sense, the monk is not directly related with the animal slaughter as his connection to the

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*maddava* is unclear, whereas the term *sūkara-māṁsaṁ* is used, which refers pig meat. There can be no doubt that the meal was pig meat as the term here *sūkara-maṁsaṁ* is used. Since the Buddha seems to have partaken in that meal then we must conclude that the Buddha was at least an occasional meat eater irrespective of his last meal. For detail see, James J. Stewart, "The Question of Vegetarianism and Diet in Pāli Buddhism," *JBE* 17, 2010, 100-140.

[58] Vin. I. 219-220.

[59] Vin. I. 237-238, Vin. II. 191 and MN. I. 369.

[60] MN. I. 369.

slaughter is only tacit and indirect. However, there is a causal link between killing and eating, non-killing and non-eating.

At the same time, early Buddhist monks promoted the meat eating rather than vegetarian diet. Because, the consumption of meat obtained from a slaughterer encouraged the animal slaughtering. Although monks were not directly engaged with animal slaughter, the Pāli literature provides a misleading conclusion of animals killing. Thus, it is very difficult to draw a conclusion in favour of the claim that Buddhism could advocate non-violence and the monk cannot be blamed for the killing of animals. Moreover, the three permissibility clauses are not sufficient for complete abstinences from non-harming and not causing any harm.

**Meat Eating and Rules of Accepting Whatever Food is Offered**

The monk should accept whatever food is offered to him as a matter of course. The Buddha is recorded by saying that a monk receives food as a gift from a donor, and his loving-kindness for donors and other creatures is not to be compromised by such eating, if it is 'blameless' by being 'pure in three respects'.[61] According to the *Aṅguttara Nikāya*, a *bhikkhu* or (a good Buddhist) should be, "content with any kind of robe, alms-food, lodging, and medicines and provisions for the sick."[62] Elsewhere it is recorded that "when they give him food, mean or choice, he eats it carefully and without a murmur"[63]. In this sense, if a *bhikkhu* is given meat on alms round and he has no knowledge about how the animal died, he should receive it with attentiveness. The *bhikkhu* should be grateful and should recollect the food. A Buddhist should accept whatever has given to him to continue to live as the *bhikkhu* life; moreover, he is not in a position to choose what he gets. The one who lives on alms food should not make choice to be a vegetarian or non-vegetarian,

> "If they were given flesh-food, and it was 'pure' as described above, to refuse it would deprive the donor of the karmic fruitfulness engendered by giving alms-food. Moreover, it would encourage the monks to pick and choose what food they would

[61] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 159.
[62] AN. V. 25.
[63] AN. 8. 13.; Cited in Stewart, "The Question of Vegetarianism and Diet in Pāli Buddhism," 111.

> eat. Food should be looked on only as a source of sustenance, without preferences."[64]

Buddhists (monks) do not support the animal slaughter trade as well as promote meat eating, which causes environmental problems. According to Jain,

> "Interestingly, meat-eating is now linked to global warming. In a ground breaking 2006 report, the United Nations said that raising animals for food generates more greenhouse gases than all the cars and trucks in the world combined. Senior UN Food and Agriculture Organization official Henning Steinfeld reported that the meat industry is "one of the most significant contributors to today's most serious environmental problems."[65]

Buddha goes on to emphasize, though, "that a donor generates much bad karma by killing a being so as to give alms to himself or a monk, through: (i) giving the order to fetch the animal, (ii) its pain and distress as it is dragged with a rope around its neck, (iii) giving the order to kill the animal, (iv) its pain and distress while being killed, (v) the offering of the meat to a monk if it is of a type not allowable for a monk."[66] Here, it can be noted that eating and killing is directly interlinked, and at the lifetime of the Buddha there were type of not-allowable meat for monks. Abstaining from meat consumption only will encourage animal slaughterers to give up their trade, which is missing in the prescribed three permissible clauses.

- Premise One: The consumption of meat obtained from a slaughter encourages the practice of animal slaughter.
- Premise Two: It is duty of a good Buddhist to encourage others to abandon trades, like animal slaughter.
- Therefore, it follows that the good Buddhist has a duty to avoid supporting such occupations by not consuming meat obtained from animal killing, which is causing environmental problems.

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[64] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 160.
[65] Pankaj Jain, *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability*, Surrey: Ashgate Publishing Company, 2011, 121.
[66] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 159.

Nevertheless, both circumstances i.e., the permissibility clause and accepting whatever food is being offered, clearly indicates that Buddhism neither explicitly affirms vegetarianism, nor strongly condemned meat-eating. The foundational moral precepts of Buddhism and the pacifism of the canonical texts imply that meat-eating might be considered a morally hazardous behaviour, but the fact remains the same which says that Buddha appears to allow the practice.

The Buddha refused to make vegetarianism diet mandatory for all the members of *saṅgha*; whereas, Devadatta (the Buddha's cousin and rival) was in favour of vegetarian diet. The *Vinaya Piṭaka* reports the following,

> "Devadatta together with his friends approached the lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Devadatta spoke thus to the Lord:
>
> Lord, the Lord in many a figure speaks in praise of desiring little, of being contented, of expunging (evil), of being punctilious, of what is gracious, of decrease (in the obstructions), of putting forth energy. Lord, these five items are in many a way conducive to desiring little, to contentment, to expunging (evil), to being punctilious, to what is gracious, to decrease (in the obstructions), to putting forth energy. It were good, Lord, if the monks, for as long as life lasted, might be forest-dwellers; whoever should betake himself to the neighbourhood of a village, sin would besmirch him. For as long as life lasts, let them be beggars for alms; whoever should accept an invitation, sin would besmirch him. For as long as life lasts, let them be rag-robe wearers; whoever should accept a robe given by a householder, sin would besmirch him. For as long as life lasts, let them live at the root of a tree; whoever should go under cover, sin would besmirch him. For as long as life lasts, let them not eat fish and flesh; whoever should eat fish and flesh, sin would besmirch him."[67]

In this passage, we find Devadatta asking the Buddha to add new monastic rules. These rules, amongst other things, effectively make vegetarianism a required dietary practice. However, the Buddha rejects Devadatta on all counts. Rather, the Buddha follows

[67] Vin. II. 196.

his original ruling, says that a monk may follow these five provisions; however, none of them are mandatory,

> ""Enough, Devadatta," he said. 'Whoever wishes, let him be a forest-dweller; whoever wishes, let him stay in the neighbourhood of a village; whoever wishes, let him be a beggar for alms; whoever wishes, let him accept an invitation; whoever wishes, let him be a rag-robe wearer; whoever wishes, let him accept a householder's robes. For eight months, Devadatta, lodging at the root of a tree is permitted by me. Fish and flesh are pure in respect of three points: if they are not seen, heard or suspected (to have been killed on purpose for him)'."[68]

For several decades scholars such as Peter Harvey,[69] James J. Stewart,[70] Reginald A. Ray,[71] Paul Waldau[72] and others, have investigated the fact behind Buddha's reluctant approach to make vegetarianism a mandatory diet for monks. And they came up with different conclusions such as the Buddha refusal cause schism in the *saṅgha*, the Buddha's refusal was because the practical conditions were not favourable at the time. Some of them also argued that the Buddha's refusal to Devadatta because of his envy nature towards the Buddha's and *saṅgha*. Moreover, they have claimed that Devdatta had an evil motive to reconstruct *saṅgha* and to take monastic rules under his own leadership. However, the Buddha's reluctant approach to the Devadatta on vegetarianism certainly affirms three points: (i) Buddha did not wanted to make mandatory any kind of foods; he wanted to provide people with freedom to think what is *kusala* and *akusala* according to circumstances. For instance, there is a narrative of compassionate killing in the *Upāyakauśalya sūtta*.[73] The *Sūtta* says that the Buddha in his previous life, out of virtuous thought, kills a man in order to prevent him from killing five-hundred others, and prevents him from moving into many unwanted rebirths. (ii) Monks should not decide their choice of foods; one should give up their attachments and greed to become a good Buddhist. Monk being a human being is also

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[68] Vin. II. 196.
[69] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*.
[70] Stewart, "The Question of Vegetarianism and Diet in Pāli Buddhism."
[71] Reginald A. Ray, *Buddhist Saints of India: A Study in Buddhist Values and Orientations*. Oxford: Oxford University Press, 1994.
[72] Paul Waldau, *The Specter of Speciesism: Buddhist and Christian Views of Animals*, Oxford: Oxford University Press, 2002.
[73] For details see, Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 135.

conditioned to actual progress by following the path of *nibbāna*. And (iii) the Buddha wanted to avoid criticism from society and other monastic groups on way of life.

In addition to these negative appraisals, the early Buddhist Pāli texts advocate *ahiṃsā, karuṇā* and *mettā* towards all sentient beings. According to the *Theravāda* tradition, killing and bringing pain to self and other are cruel. According to the Buddha, all beings love life and fear death, seek happiness and try to avoid pain.[74] All tremble from punishment, fear from death. Thus, one should have the compassion for others. The compassion refers to the rejection of violence and the cultivation of love and kindness towards all sentient beings. Moreover, nonviolence and compassion are two sides of the same coin. Buddhism teaches to have compassion for all creatures and not to destroy the life of any living creatures,

> "Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings."[75]

At the same time, the Buddha entirely ruled out certain livelihood, which contains torturing others. He prohibited such professions which bring pain to others, the professions such as fisherman, hunter, butcher and so on, he listed as forbidden to any conscientious,

> ". . . a person one who torments others and pursues the practice of torturing others? Here, a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner, a prison warden, or one who follows any other such bloody occupation."[76]

Killing animals purposefully is prohibited. Anyone who is a part of such cruel profession and engages themselves in killings they are considered murderous, bloody-handed, given to blows and violence, merciless to living beings and thus, they violate Buddhist foundational precept. Such person will be rewarded with punishment in hell which is repeatedly told in the *Jātaka* tales.

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[74] Dhp. X: 1.
[75] DN. I. 4.
[76] AN. II. 207, AN. III. 383, MN. I. 343 and MN. I. 412.

Those who kill or harm animals accrue bad *kamma* and will likely be born in a hell realm to be tortured until and unless their sin has been expunged. Fear of bad rebirths would dissuade people to give up cruelty to animals. The fear that killing would bring bad and unfavourable rebirths is one of the main reasons for Buddhist's abstinence from violence. Most of the Buddhists believe that *kusala kamma* brings good as well as favourable rebirth; whereas, *akusala kamma* causes bad rebirth. For instance, in the *Kuraṇga Jātaka*, we are told that the *Bodhisatta* in his previous life have said to a hunter "[y]ou may have missed me, my good man, but ... you have not missed the reward of your conduct, namely the eight large and sixteen lesser hells and all the five forms of bonds and torture."[77] Those who practice killing accrue bad *kamma* and are likely be reborn in a lower realm. Killing of animals are wrong and has to meet with dire consequences. "Nonetheless, it is apparent that the existence and metaphysical significance of hell is an important part of Buddhist cosmology and plays a critical role in motivating Buddhists to act virtuously."[78] However, the cosmic threats of bad rebirths are exaggerations intended to persuade lay people not to engage in activities that lead to the intentional killing of animals, which indirectly generates a non-harming behaviour to lay and householder Buddhists. The positive side of abstaining from killing is the development of kindness and compassion towards all beings. "Let him no creatures kill, and none incite, to kill, nor sanction other taking life. But put by violence for all that lives, for a stout of hearts and those who tremble here."[79] The chief function of this virtue is to ward off pain and suffering from others and promote happiness to all beings.

The early Buddhist Pāli literature does not only enjoin to abstain the killing of animals but also abstains from injury done to vegetation which is well depicted in the *Vinaya* and *Nikāya*-s. An intentional destruction of plants is recorded as an offence. The texts contain numbers of reference such as *Brahmajāla Sutta*, *Kūṭadanta Sutta*, *Vinaya Pācittiya* and so on, in which Buddha is extolling his disciple not to harm *bhūtagāma* (living plants/home of a being). Despite the general prohibition of killing, *Vinaya* contains many specific rules associated with injury done to plants and seeds as well. For

[77] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 631.
[78] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 635.
[79] Sn. 394.

instance, according to the *Pācittiya* eleven, injury to *bhūtagāma* was prohibited, and monks of Āḷavi were dismissed from the *saṅgha* for cutting tree.[80] The *pācittiya* states that intentional injury to vegetation is an offence. The *Vinaya Piṭaka* reports the followings,

> ". . . at Āḷavī in the chief shrine at Āḷavī. Now at that time the monks of Āḷavī, making repairs, were cutting down trees and having them cut down; and a certain monk of Āḷavī cut down a tree, and the devatā living in that tree said to this monk:
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> "Do not honoured sir, desiring to make an abode for yourself, cut down my abode."
>
> This monk, taking no notice, cut it down, and in doing so, struck the arm of the devatā:
>
> "What now if I, just here, should deprive this monk of life?" Then it occurred to that devatā:
>
> "But this would not be suiting in me, that I were, just here, to deprive this monk of life. What now if I were to tell this matter to the lord?"
>
> Then this devatā approached the lord, and having approached she told this matter to the lord.
>
> Very good, devatā, it is good that you, devatā, did not deprive this monk of life. If today you, devatā, had deprived this monk of life, you, devatā, would also have produced much demerit. You go, devatā; in a certain place there is a solitary tree, go you into it."[81]

The narrative comprehensively talks about four conceptions: (i) expiation of the monks of Āḷavi was because of the cutting a tree in general and cutting a specific tree on which the *devatā* was living. (ii) Gotama the Buddha met with animist spirits. (iii) The Buddha made a strict rule which specifically affirm that one (monks and nuns)

[80] I B Horner, (tr.), *The Book of the Discipline*, Oxford: Sutta Central, 2004, 656-657.
[81] Vin. IV. 33.

should not behave ruthlessly towards plants. And (iv) ultimately the compassionate nature of the Buddha to the *devatā*.

Firstly, destruction of the tree on which animist spirit was staying caused expiation for the monks of the Āḷavī. This narrative indirectly regarded 'tree as the homes of deities' and also advocated that for achieving a glorified position, the cutting of the trees could never be justified. This position may be interpreted in general sense for the well-being of nature or environmentalism; however, it raises two concerns, namely: (i) the *Pācittiya* eleven affirm the protection of those trees and vegetation on which *devatā* stays or the tree that is considered as the resident of the *devatā*-s. (ii) It explicitly advocated the selective notion of conservation of vegetation. Both the worldviews contradict within the early Buddhist Pāli literature. At the same time, such worldviews were popular beliefs of the ancient Indian society; moreover, such practices are still active in the Indic tradition.

Secondly, the narrative confirms that the Buddha's meeting with the animist spirits have invoked environmental philosophy of animism. According to the philosophy of animism, the world is full of persons, some of whom are human who always live their life in relation with others. In this sense, all beings, including plants, should be respected as individual beings. This position may be interpreted in general sense for the wellbeing of nature or environmentalism; however, with reference to Buddhism it contradicts at least in two cases, namely, (i) there is no reference in the Pāli canon which describes the tree as living beings with atleast one sense-faculty (*eka indrīya jīva*). (ii) Philosophy of animism precisely considers plants as sentient beings; however, there is no any explicit doctrinal statement present in either direction: "there is neither any express assertion in the form "plants are sentient beings" nor a straightforward denial stating that they are not".[82]

Thirdly, the Buddha made strict rules for monks affirming that a true Buddhist should not behave ruthlessly towards plants, "[o]ne might argue that from a moral point of view the rule that at least monks (and nuns) should not behave ruthlessly towards plants just as they should not behave ruthlessly towards animate beings (i.e., animals)

[82] Schmithausen, *Plants in Early Buddhism and the Far Eastern Idea of the Buddha-Nature of Grasses and Trees*, 23.

would make much better sense if plants, too, were somehow living, sentient beings."[83] One should practice "abstention from violent treatment (*samārambha*) of seeds and plants (*bījagāma-bhūtagāma*)."[84]

Fourthly, the narrative says that there were some monks of Āḷavī who cut the trees. To stop them the *devatā* implored a monk earnestly to stop the cutting. However, the monk ignored the spirit and struck the arm of that *devatā*'s son. The angered *devatā* considered him a thoughtless monk. But instead of killing the monk she (this *devatā*) approached the Buddha and narrated the entire matter to him. The Buddha listened to her story with 'patience and compassion'[85] and finally recommended an unoccupied tree as a new home for the deity.

**Compassion towards Animals**

The equivalent virtue of nonviolence is compassion; nevertheless, nonviolence and compassion are two sides of the same coin. The positive side of abstaining from killing is the development of compassion and equanimity towards all sentient beings. The observation of the very first moral precept affirms that we ought not hurt fellow-creature, but should love and protect them. Buddhists promote taking care of all sentient beings because of three reasons, namely, (i) it reduces animal *dukkha*, (ii) having compassionate behaviour towards animal brings merit to doer, and (iii) animal are continuous with human or vice versa.

"We should act with compassion because their lives are miserable and we should show pity towards those who are in a worse situation that us"[86]. According to the early Buddhist tradition, the animal realm is considered a very bad form of life to be born in. Getting rebirth in animal realm is result of unworthy activities. Some low human activities due to ignorance and delusion bring human beings down to the realm of animals (*tirachhānayoni*); therefore, that should be avoided. Life being lived in

[83] Schmithausen, *Plants in Early Buddhism and the Far Eastern Idea of the Buddha-Nature of Grasses and Trees*, 28.
[84] DN. I. 5.
[85] Daniel Capper, "Animism among Western Buddhists," *CB*, 2016, DOI: 10.1080/14639947.2016.1189130.
[86] James J. Stewart. (2014). "Violence and Nonviolence in Buddhist Animal Ethics." *JBE* 21, 623-655 (643).

animal body is considered entirely in negative terms. For instance, in the *Mahāsīhanāda Sutta* of the *Majjhima Nikāya* states that,

> "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing extremely painful, racking, piercing feelings."[87]

In this passage, we have found the ultimate reports of the Buddha through his superhuman vision that animal life is unpleasant and with full of sufferings such as being tortured, strained, killed, bound, beaten and so on. In the similar vein, the *Bālapaṇḍita Sutta* states that there are animals that feed on grass and dung, there are animals that are born, getting aged, and then die in darkness and water, there are animals that are born, age, and die in filth.[88] According to these two *Sutta*-s, animal lives are horrible and most of them depend primarily upon their relationship to humankind. Thus, all should desire that animals must be free of suffering and misery.

Compassion is a key in the precept of the Buddhist virtue which is considered a vital way to succeed on gaining the *kusala*/meritorious path; more precisely, Buddhist practices for *nibbāna* are meant to cultivate one's innate compassion and ability to act skillfully towards other. Therefore, Buddhists focus on how to maintain a good desire based on compassion towards all sentient beings. The chief function of compassionate virtue is to ward off pain and suffering from other being, without any attachment and further to promote their pleasure and happiness.

The ground for this virtue is based upon the doctrine of *kamma* and transmigration. Individual acts of love and compassion towards animals are karmically beneficial to help them towards better future rebirths.[89] The *Metta Sutta* precisely speaks of those who indulge in radiating loving kindness without any desire, delusion,

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[87] MN. I. 74.
[88] MN. III. 167-168.
[89] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 173.

hatred, and attachment. According to the *Metta Sutta* they suffer less as they get rid of pangs of moving into the cycle of birth and rebirth into this physical world. Thus, all positive actions done to an animal create inexhaustible virtue.

There are numbers of narratives in which monks out of compassionate motive realised those pigs and other animals who are trapped in a snare and such actions of them are characterised by Buddha as no offence.[90] These narratives do not speak about the benefits of releasing animals; but however, helping an animal is always a good thing and meritorious "in the Buddhist case human sacrifice is not without benefit for the human—they are always amply rewarded for their selfless deeds."[91] For instance, "people are motivated not to kill animals because they are fearful of a bad rebirth, but the fear itself is also a kind of suffering that can only be allayed by not killing. Therefore, there is considerable self-interest involved in abstaining from animal violence."[92] On the other hand, Buddhists believe that liberating animals from their unpleasant conditions is karmically considered a fruitful act. For instance, in Burma, people feed the protected turtles and fish at monasteries, and it is seen as good to rescue fish from pools that are drying out, and to transfer them to a river. This act of freeing domesticated animals is considered to be karmically fruitful and is done collectively in a special ceremony, to protect the community.[93] In Sri Lanka, the monks of isolated communities occasionally organize a boycott of a butcher's shop, so as to save lives, and the forest monks also look after orphaned animals such as squirrels or bear cubs.[94] In Thailand, a person might leave some money in their will for the dogs living in a monastery compound. At certain festivals, people also buy birds from traders, so as to practice the good deed of releasing them.[95]

At the same time, according to the early Buddhist tradition, births as animals are continuous with humans. The need to act compassionately towards animals is also influenced by the fact that animals are continuous with humans. As James P. McDermott has written,

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[90] Vin. III. 61-61.
[91] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 646.
[92] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 648.
[93] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 173.
[94] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 173-174.
[95] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 174.

> "After the breaking up of the body after death, individuals of comparatively good conduct will be reborn in a relatively satisfactory state of existence (*sugati*), such as the human state. Those of bad conduct and wrong view, to the contrary, are destined to attain a miserable rebirth (*duggati*) as an animal or worse. Thus, for example, if they do not end up in hell itself, individuals who creep or slink along in this life, be they bloody-handed hunters, robbers, or whatever, are most likely to be reborn in the form of a sneaky or creeping creature—as a "snake, a scorpion, a centipede, a mongoose, a cat, a mouse, an owl" or the like."[96]

From the cosmological perspective, animals and humans exist on the same continuity, animals can be reborn as humans if they exert effort to act meritoriously and that humans can be reborn as animals if they commit heinous deeds.[97] There are numerous *Jātaka* tales in which former humanly stories of animals are told. For instance, the Buddha was born as various animals in his previous births. These narratives effectively treat animals as humans. The derived implication, therefore, says that hurting an animal is like hurting a fellow human being. In addition, there is considerable fear that killing an animal may be equal as killing another human being. In fact, it is prudent to think in this way.[98]

Buddhists believe that, all beings have been relatives in the past lives, hence one relative should not kill another one. Moreover, nevertheless, animals should regard to be none other than our own selves. In this sense, "each and every human being has experienced a wide variety of animal birth in prior incarnations and that if one makes a mistake of significant proportion during human birth that one will again be born as an animal in punishment for wrongdoing. One of the great acts of wrongdoing that will cause rebirth as an animal is undue harm to an animal or human, both of which are to be seen as akin to oneself."[99] The entire kingdom is an extended form of a single family.

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[96] James P. Mcdermott, "Animals and Humans in Early Buddhism," *IIJ* 32 (4), 1989, 269-280; Cited in Christopher Key Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions*, Delhi: Sri Satguru Publications, 1995, 23.
[97] Christopher Gowans, *The Philosophy of the Buddha: An Introduction*, London: Routledge Press, 2003, 54.
[98] Stewart, "Violence and Nonviolence in Buddhist Animal Ethics," 640.
[99] Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions*, 42.

Buddhism thus demands one to restrain oneself from harming animals, exploiting natural environment, and showing compassionate attitude towards all forms of life. Thus, Buddhist principle of nonviolence is not merely pacifism but an active living with responsibility. "The precept of giving and non-injury to life urge persons to nurture life, giving to and protecting life, rather than abusing and using life for one's own gratification."[100] By extending universal friendliness, compassion to all, sharing of joys, and steadfast commitment to improving the quality of life for everyone, Buddhism can contribute to the absolute liberation from every form of sufferings including environmental problems as well. Many of the problems which we are facing today could be alleviated and eradicated. According to the precept of *pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi*, fortitude can easily be cultivated in us.

The first precept provides a fruitful basis to seek solutions of the problems. It advocates that human actions should be motivated by non-violence, compassion, love, and respect to all forms of life that is fundamental in solving environmental suffering and in bringing about a new platform where the welfare of all beings should be protected and promoted, not with compete pacifism but with the least harm.

While accepting and practicing the first *sikkhāpada* one may recognize human relationship to all forms of life, and also realise that harming any living creature directly or indirectly contribute to harming oneself. Humans are part of the community of sentient beings; they are not seen as positioned above the non-human beings as stewards, but as neighbours to other. If we identify ourselves with others we can never harm, or become a cause to harm or kill others. The ascetic model advocates non-dualism; thus, their attitude of non-violence towards animals, trees, and self, combined with non-possessiveness can result in ecological awareness. Buddhists emphasized on the observance of nonviolence, coupled with a commitment to minimize consumption of resources that can contribute to restoring and maintaining an ecological balance.

#### 4.3.1.2. *Adinnādānā Veramaṇī*: Injunction against 'Taking What is Not Given'

The second *sikkhāpada*, *adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from taking what is not given) advocates not try to get things that

[100] Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions*, 47.

are not given by owner. The term *adinnādānā* is constituted two terms—*dinna* and *adāna*—including with the negative prefix *a*. Here *dinna* refers to the things that are given or offered and the term *adāna* means to take, to accept and to keep. Indeed, to take what is given or offered is *dinnādānā*. When a prefix 'a' is attached to the term *dinnādānā*, it forms the term *adinnādānā* which means taking things that belong to others, and that have not been given. Taking things with the consciousness that it belongs to someone else is the act of stealing, robbery, snatching, fraudulence, deceitfulness and so on, which is characterised in the Pāli canon with the term *adinnādānā*. And the term *veramaṇī* denotes abstinence from *adinnādānā*. Nevertheless, the term *adinnādānā veramaṇī*, jointly advocates that one should abstain from stealing and taking things, which is not given. Thus, the second precept, *adinnādānā veramaṇī* is injunction against 'taking what is not given'.

There are five necessary conditions for the materialization of the immoral act of thieving, namely: (i) *paraparigghita* (the property in the possession of another person), (ii) *paraparigghitasaññitā* (awareness of the fact that it is other's property that is being taken), (iii) *theyyacitta* (the immoral volition of thieving), (iv) *upakkama* (the act of thieving by appropriate means), and (v) *haraṇa* (the act of removing the property).[101] Whatever device is employed, so long as others' belonging are taken without the consent of the owner, it is the path of retributive *kamma* (*kamma-adinnādānā-patha*) that is committed.

In addition to these five necessary conditions, there are six ways of committing unwholesome acts of thieving, i.e., first, *sāhatthika* (by oneself), second, *āṇattika* (by command), third, *nissaggiya* (by throwing the object), fourth, *thāvara* (by permanent devise), fifth, *vijjāmaya* (by art), and sixth, *iddhimaya* (by potency). These are the six means of thieving referred in the early Buddhist Pāli scriptures. However, Buddhaghosa in the Vinaya's commentary describes twenty-five kinds of theft, which have been divided under five terms, i.e., *nānābhaṇḍa*, *ekabhāṇḍa*, *sahatthika-pañca*, *pubbapayoga* and *theyyavahāra*.[102]

[101] Atth. 98.
[102] VinA. I. 264.

First, *nānābhaṇḍa* contains *ādiyeyyāti*, *hareyyāti*, *aahareyyāti*, *iriyāpathaṃvikopeyyāti* and *ṭhānā cāveyyāti*.[103] These five kinds of *nānābhaṇḍa*-s are mostly related to Buddhists unwholesome acts of theft such as taking things out from the basket of a hawker with thieving mind, stealing the accumulated properties and so forth. Second, *ekabhāṇḍa* contains *ādiyeyyāti*, *hareyyāti*, *aahareyyāti*, *iriyāpathaṃvikopeyyāti* and *ṭhānā cāveyyāti*.[104] These five kinds of thieving refer to a situation when a monk steals the property of others, belonging to slaves, traders, and hawkers with thieving mind. These two headings talk about the intention of monks or their thieving mind to acquire other's property. Third, *sahatthika-pañca* contains five ways of stealing, i.e., *sāhatthiko* (stealing by own hand's), *āṇattika* (stealing by giving order), *nissaggiya* (stealing in which an article is thrown outside the boundary), *atthasādhaka* (stealing whenever there is an opportunity), and *dhuranikkhepo* (money is stolen by filling false case).[105] Fourth, *pubbapayoga* contains *pubbapayogo* (a kind of theft in which order is given), *sahapayogo* (an act in which a plot of land is occupied trespassing the boundary of others), *saṃvidāvahāro* (the act of stealing in which consultation is made with other for stealing things), *saṅketakammaṃ* (telling the way of stealing; both the doer and instructor are responsible of the theft), and *nimittakammanti* (a kind of theft in which a sign is made to steal). Fifth, *theyyavahāra* contains *theyyāvahāro* (it is a name of stealing by making a hole in the plinth of a house, it is also referred to the stealing by false weight and measure and to deceive through counterfeit-coin), *pasayhāvahāro* (stealing by force), *parikappāvahāro* (it is a way of stealing a thing by concealment), *paṭicchannāvahāro* (it is name of theft by design), and *kusāvahāroti* (the theft by forgery).[106]

In addition to these conditions and ways, specifically there are two modes of thieving, i.e., direct and indirect, recorded in the early Buddhist literature. The direct modes of thieving include approaching anything belonging to another person without securing its owner's consent. It includes the staling silently or stealthily, smuggling, snatching, extortion, gang-robbery and so forth. Whereas, the indirect mode of thieving comprises of fraud and deception whereby a man may cheat another out of something

[103] VinA. I. 264.
[104] VinA. I. 264.
[105] VinA. I. 264.
[106] VinA. I. 265.

that righty belongs to him. The indirect thieving advocates dishonest dealings, such as buying land, properties, horses and so on, for in such cases the buyer is not aware that the purchase is worth less than he is paying for it.[107] One should avoid everything that is not given directly. One should take only those things that are freely given. The training of second precept affirms that the true Buddhist who has the faculty of right and intentional perception does not steal. Thus, the early Buddhist tradition makes mandatory for monks to 'waits for the gift' (*dinnādayī*),[108] and lay followers/householders should engage in the proper means of earning livelihood. The householder is told to accumulate riches by practicing righteousness, not by practicing any dishonesty. All should enjoy and distribute to others what they has obtained through honest efforts.

The precept says, ". . . wholly refrain from taking things not given, and none incite to steal not sanction theft. Let him refrain from every form of theft."[109] If one deprives others of their possession, it will cause suffering and harm to them. Also, it causes harm to one's own self, because the result of one's actions will only return back to the self. Thus, Buddhism demands that one should restrain oneself from taking what is not given. One should use the things that are one's own possessions and not take others' possessions by force or by deceiving them. One should avoid that which is not given, whatever or wherever it is. "Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing."[110] The good Buddhists should refrain from stealing anything at any place, and should not cause another to steal anything, he should not give consent to the acts of those who have stealing tendency; more specifically, one should avoid every kind of theft.

On the other hand, the practice of second precepts, *adinnādānā veramaṇī* leads to the cessation of craving. "Because of our craving for natural resources, because of the craving of the market for us to consume its good, . . . Because of the craving, we allow poverty and hunger to exist, afraid we won't have enough for ourselves if everyone has

[107] Saddhātissa, *Buddhist Ethics: The Path to Nirvāna*, 86.
[108] "An *arahat* does not take anything that is not given him" (Dhp. XXVI: 27).
[109] Sn. 395.
[110] DN. I. 4.

what they need. Craving leads to the destruction of the environmental and the pollution of water, the soil, and the air."[111] Craving deludes the mind and misleads one to steal or forcefully capture natural resources for their desirable satisfaction. Such act is dishonesty done to the natural resources and to the future generation. The natural elements are not given to anyone particularly; it commonly belongs to all forms of life. Thus, they are not being taken for one's own satisfaction at the expense of other living beings. All earthly entities belong to all for their common good; they are not for personal preservation. It is like stealing from the unborn. Out of craving, human beings take what is not rightfully given to them. Human beings emerging with dis-contentment invite great disorder to priceless and limited natural resources. Instead of earning minimum requirement of supporting life, we are stealing resources to fulfil our greed for luxurious lifestyle. Whereas, the one who observes second precept, becomes determined not to take what is not given and not to possess anything that should belong to others. The second precepts lead to minimise excessive greed, hatred, attachment, and false understanding of things that eventually pave the way for honesty, contentment, and generosity. Nevertheless, the eminent opposite virtues of abstaining from taking what is not given or stealing are honesty, contentment, and generosity.[112]

The training of second precepts, abstinence from taking possession of what is not given, brings honesty and contentment. It ends craving and generates respect for others as well as for their belongings. Perceiving other possessions is dishonesty with self and others that cause suffering to self and others. By stealing things no one can remain happy for long. If someone takes thing which was not given to him, he may be happy for sometimes, but cannot experience happiness. So as long as the sin of stealing is not ripening he feels happy practicing the same, but the time his sins ripen he realizes suffering. Whereas, the one who rightly observes abstaining from taking things what is not given he will get good rebirth. Living a life of truth brings honesty by overcoming greed, hatred, and delusion. Thus, it is said, if a monk takes what is not given to him he is defeated in his mission of spiritual happiness, and he stands no longer a member of the *saṇgha*. Thus, an intentional thieving is an offence for Buddhists.

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[111] Thich N Hanh, *The Mindfulness Survival Kit: Five Essential Practices*, Barkeley, California: Parallax Press, 2014, 52.
[112] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 57.

On the other hand, the practice of abstinence from stealing generates contentment; being satisfied with what one has without beings inclined to increase one's wealth by unscrupulous means. It removes delusion or wrong understanding about the things and generates right view/mental state: he could obtain more, but he does not desire to have more than he has. Being satisfied with what he has obtained is virtuous and praiseworthy. At the same time, one cannot obtain everything he wished for. Thus, contentment is said to be 'greatest wealth'[113] or a condition of the highest happiness. The good Buddhists need only that much which is required to keep them alive and cover their nakedness. Monks are not allowed to possess any personal possessions except those few things which are essentially necessary for their daily life. Being content was not precisely mandatory only for monks, but it also instructed the householders and lay followers to be distant from unwanted ways of livelihood, to not entail harm and suffering for others. One should acquire it only by legal means, peacefully without any coercion or violence or dishonestly, without trickery or deceit, and with ways that do not entail harm and suffering for others.[114]

The eminent opposite virtue of thieving is generosity; more specifically, liberal act of giving. One should give away his wealth and possessions for the benefit of others. Moreover, according to Loori, the second *sikkhāpada* does not only advocate the notion of 'do not steal' but also the notion of 'to give',

> "Do not steal means not to rape the earth. To take away from the insentient is stealing. The mountain suffers when you clear-cut it. Clear-cutting is stealing the habitat of the animals that live on the mountain. When we overcut, streams become congested with the sediments that wash off the mountain slopes. This is stealing the life of the fish that live in the river, of the birds that come to feed on the fish, of the mammals that come to feed on the birds. Be giving; do not steal."[115]

*Dāna* (generosity) is characterised in the early Buddhist Pāli literature as a great virtue that is also the beginning of the path to liberation. It is also the best weapon

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[113] Dhp. XV: 8.
[114] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 59.
[115] Daido J Loori, *The Heart of Being: Moral and Ethical Teaching of Zen Buddhism*, Japan: Charles E. Tuttle Co., 1996, 110.

against greed (*lobha*). In the similar vein, according to the text *Itivuttaka*, the Buddha states that,

> "Monks, if beings knew, as I know, the results of giving & sharing, they would not eat without having given, nor would the stain of selfishness overcome their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared, if there were someone to receive their gift. But because beings do not know, as I know, the results of giving & sharing, they eat without having given. The stain of selfishness overcomes their minds."[116]

According to the *Aṅguttara Nikāya*, there are two kinds of gifts/offerings/generosities, namely, (i) the gift of material goods, and (ii) the gift of the *dhamma*. Among these the gift of the *dhamma* is the foremost.[117] Giving the material things is also praiseworthy, but the gifts of the law/the *dhamma* are superior. In the similar vein, the *Dhammapada* expressed that "the gifts of the law (*dhammadānaṁ*) surpasses all gifts"[118]. On the other hand, according to the *Aṅguttara Nikāya*, there are five timely gifts that are said to be the actual gifts, one gives a gift to (i) a visitor, (ii) to one setting out on a journey, (iii) to a patient, (iv) to a woman who is during a famine, and (v) to the virtuous ones when new crops or fruits are harvested.[119] In addition to these two kinds and five timely gifts, the Buddha has talked about the benefits of *Dāna*. For instance, the one who is capable of offerings gifts is advised in the *Aṅguttara Nikāya* to make offering with philanthropic attitude and pure mind. Giving with pure mind will get them meritorious rewards like happiness. When "a noble disciple dwells at home with a heart devoid of the stain of miserliness, freely generous, open handed, delighting in relinquishment, devoted to charity/delighting in giving and sharing"[120] get the wealth of generosity. Moreover, giving with good intention is meritorious and is characterised as praiseworthy and beneficial,

> "Bhikkhus, there are these five benefits of giving. What five? (i) One is dear and agreeable to many people. (ii) Good persons resort to one. (iii) One acquires a

[116] Iti. I. 26.
[117] AN. I. 91.
[118] Dhp. 24: 21.
[119] AN. III. 41.
[120] AN. III. 53.

> good reputation. (iv) One is not deficient in the layperson's duties. (v) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in giving."[121]

Virtue of generosity is *kusala-kamma* and praiseworthy. Thus, it is said that "having given food as an offering to those worthy of offerings, many donors, when they pass away from here, the human state, go to heaven. They, having gone there to heaven, rejoice, enjoying sensual pleasures. Unselfish, they partake of the result."[122] A gift duly presented to a wise man renders the giver and the taker with equal partakes of the fruit both in present and in the next world. In this sense, giving is receiving.

Thus, Loori and others claim that we should give happiness and prosperity to the nature. Moreover, environmental issues such as global warming, pollution, land degradation, loss of biodiversity, rising sea-levels, climatic changes and so forth, has reached to such height that we should practice to give the lost order back to the nature. The nature has elements like forest, river, mountain and sea that are not given to anyone particularly but to all forms of life. They are not to be taken for one's own satisfaction at the expense of other living beings. It is like stealing from the unborn, ignoring their rights as well as desires to live in the future. Thus, during some particular Chinese Buddhist festivals, crabs are made to return to the sea, birds are released to the sky, and chickens are saved from slaughter.[123] In Burma, people feed the protected turtles and fish at monasteries, and it is seen as good to rescue fish from pools that are drying out, and to transfer them to a river.[124] In Sri Lanka, the monks organize a boycott of a butcher's shop, so as to save lives.[125] These all socially engaged movements are to give back to natural environment what we have taken from them inhumanly. Therefore, if one cultivates 'not to steal but give' and encourages people to abstain from possession of illegal wealth and extensive unmindful uses of natural resources that would help to

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[121] AN. III. 41.
[122] Iti. 26.
[123] H. Welch, *The Practice of Chinese Buddhism, 1900-1950*, Cambridge: Harvard University Press, 1967, 378-382; Cited in Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 173.
[124] M. E. Spiro, *Buddhism and Society: A Great Tradition and its Burmese Vicissitudes*, London: George Allen & Unwin, 1971, 271-2; Cited in Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 173.
[125] Richard F. Gombrich, *Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*, 260; Cited in Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 174.

stop harming beings and their natural properties. In this sense, refrain from stealing is directly interlinked with environment protection.

#### 4.3.1.3. *Abrahmacariyā Veramaṇī*: Injunction against Exploitation of Body

The third *sikkhāpada*, *abrahmacariyā* (or *kāmesumicchācāra*) *veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from wrong conduct in sexual desire) advises one to take undertaking for not getting engaged in any kind of sexual misconduct and to practice abstinence from exploiting other's body and cheating them for fulfilling sensual pleasures. Thus, the third precepts are injunction against exploitation of the body (both the self and others) and against the desire, relishes, satisfactions and sensual pleasures. The two terms, namely, *abrahmacariyā* and *kāmesumicchācāra* are used to characterise third precepts in the early Buddhist Pāli texts. The term *abrahmacariyā* is formed by attaching the negative prefix, '*a*' to the term *brahmacariyā* that literally denotes celibacy, both the terms jointly refer non-celibacy. It is also sometimes expressed by the term *kāmesumicchācāra*. The term *kāmesumicchācāra* has two component parts, namely, *kāma* stands for 'lustful attachment to male or female', and the component *micchācāra* means 'wrong conduct'. In this sense, *kāmesumicchācāra* is the unchaste and immoral act that involves the wrong conduct of a male for female or a female for male. Thus, the third precepts are injunction against exploitation of body; more specifically, exploitation of partner's body.

There are four necessary conditions such as *ajjhācariya vatthu*, *sevana-citta*, *sevana-payoga* and *sādiyati-cā-paresaṃ-dvinnaṃ* for the materialization of the immoral act of sexual misdeed. The four conditions, i.e., first, *ajjhācariya vatthu* (mind to enjoy that there is an infringement), second, *sevana-citta* (cognisance of indulging is established), third, *sevana-payoga* (physical means ready as condition for indulgence) and four *sādiyati cā paresaṃ dvinnaṃ* (consent to the act).[126] If any of these factors are absent, commission of the act is not possible. Each one is related to others. When all factors are available the act may take place.

[126] Atth. 98.

Verse one states "[t]he wise man should avoid the unchaste life like a pit of burning coals. But if he is incapable of living a celibate life, he should not transgress against another's wife."[127] And the verse two of the *Aṅguttara Nikāya* states "[i]n sexual desire he is a wrong doer; he has intercourse with girls in ward of mother or father, brother, sister or relatives (or clan); with girls lawfully guarded, already pledged to a husband and protected by the rod; even with girls crowded with the flower-garland (of betrothal)."[128] These two verses of the early Buddhist texts clearly state that a true Buddhist should avoid the unchaste life, but if he is not capable to live such life he should not engage with other's wives.

The third precepts *abrahmacariyā* (or *kāmesumicchācāra*) *veramaṇī*, refers to take self-undertaking of abstinences from sexual intercourse, a vow which the Buddhist monk must follow throughout the life and the laymen should follow only when they are able to perceive the eight precepts on the *Uposatha* days or on some other special occasions. But for layperson the precept enjoins abstaining from sexual relations with an illicit partner, a householder should restrain from sexual activity with persons other than one's own partner. Whereas, by undertaking third precepts a monk refrains from any kind of sexual relations.

To live a simple self-restrained monastic life a monk/nun should observe a strict celibacy. It is said that those who have joined the Order are required to observe strict celibacy along with simplicity throughout life, without any kind of expectation for satisfying their sense-organs. Moreover, Buddhists are not allowed even to develop the unconsciousness of this low activity. "From the spiritual standpoint it helps curb the expansive tendency of sexual desire and thus is a step in the direction of renunciation, which reaches its consummation in the observance of celibacy binding on monks and nuns."[129] Those who practice *brahmacariyā* not only restrain from enjoying sexual intercourse but also restrain from relishes, desires, and finding satisfaction in rubbing, massaging, bathing, and kneading by women. One should abstain from joking with women, playing with them, and amusing himself with them. Gazes and stares straight into their [women] eyes are prohibited. Listening to their voices behind a wall or

[127] Sn. 396.
[128] AN. V. 284.
[129] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 57.

through a rampart as they laugh, talk, sing, or weep is not allowed for Buddhists. Whereas, such monks who have relished all their desires cannot be called unbroken, uninterrupted, unvaried, unadulterated, for these practices. Those who are not perfect and not pure celibate cannot engage in these practices. If one engages in these practice "[h]e is called one who lives an impure celibate life, one who is fettered by the bond of sexuality. He is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering."[130] The breach of promises of third precepts is the serious offence; the punishment for it is the perpetual expulsion from the monkhood. There are twenty-one rules that are enacted concerning sexual intercourse in the *Vinaya Pātimokkha*.[131]

In this sense, complete celibacy is not what *brahmacariyā* means, but it is an important element of it. In addition to complete celibacy, the third *sikkhāpada*, *abrahmacariyā veramaṇī*, denotes complete abstinences from desires, relishes, satisfaction, sensual pleasure, intention to have pleasure along with sexual intercourse, and refers to the destruction of mental evil and the attainment of mental enlightenment. Those who indulge in these mental defilements, breach, flaw, breaches, flaws, blemishes, and blotches can never follow the path of celibate life faithfully. Thus, celibacy is the sacrifice of the greatest sensual pleasure that can be attained only through powerful self-restraint and by guarding the doors of the sense-organs. This will put to an end to affection, passion, lust, infatuation, mental distraction, which may be expected to come out of sexual relation.[132]

Self-restraint or self-control occupies an important role among Buddhist virtues. If anyone is perfectly trained in this virtue, he is said to be a true Buddhist or *vijitindriyo* (a person who has guarded senses or conquered his senses).[133] Thus, the Buddhist monks are said to live a celibate life for the sake of restraining sense-organs, abandoning evils, getting freedom from human passions and destruction of the causes for existence,

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[130] AN. IV. 54-56.
[131] Shundo Tachibana. (1926). *The Ethics of Buddhism*. Oxford: Clarendon Press, 146-147.
[132] Tachibana, *The Ethics of Buddhism*, 154.
[133] "*Sotesu gutto vijitindriyo care*" (Sn. 250).

> "The Blessed One taught the spiritual life, not based on tradition, culminating in *nibbana*, lived for the sake of restraint and abandoning. This is the path of the great beings, the path followed by the great seers. Those who practice it as taught by the Buddha, acting upon the Teacher's guidance, will make an end of suffering."[134]

"In the first-place pleasures which are enjoyed through the sense-organs are always regarded in Buddhism as means and detestable, and the greatest of these perhaps as pleasure obtained from sexual relation whether physical or mental."[135] Whereas, the lay Buddhists are not obliged to observe celibacy, except when they follow the eight precepts on the *Uposatha* days. The *Uposatha* day comes two or three times every lunar month, more specifically, they observe third precepts on some special occasions.

In addition to these conditions, there are verses that do not contain any strict celibacy for monkhood rather it enjoins lay people to abstain from sexual relations with illicit partner. According to the early Buddhist tradition, having sexual affinity with others is not praiseworthy and causes *dukkha*. The Buddha defines the illicit act only from the perspective of the man, but later treatises elaborate the matter for both the sexes.[136]

According to the *Aṅguttara Nikāya*, having sex with three kinds of women — a woman who is married to another man, a woman who is still under protection and a woman who is prohibited by convention — is considered as wrong doing and those who engage with them are regarded as wrong doers. Whereas, according to the *Atthasālinī*, having sex with ten types of unmarried and married women is not permissible. The ten type of unmarried women are (i) *māturakkhitā* (a woman protected by mother), (ii) *piturakkhitā* (protected by her father), (iii) *matapiturakkhitā* (protected by her commonly both parents), (iv) *bhāturakkhitā* (protected by her brother), (v) *bhaginirakkhitā* (protected by her sister), (vi) *nātirakkhitā* (a woman protected by her relatives), (vii) *gottarakkhitā* (protected by her clan), (viii) *dhammarakkhitā* (protected by her spiritual guide), (ix) *sārakkhā* (a woman whose engagement has been fixed) and (x) *saparidaṇḍā* (a women for which punishment has been fixed). And the ten type of

[134] AN. II. 26 and Iti. 35 & 36.
[135] Tachibana, *The Ethics of Buddhism*, 151.
[136] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 57-58.

married women are: (i) *dhanakkītā* (a married woman bought by wealth), (ii) *chandavāsinī* (a woman who becomes a wife through her free will), (iii) *bhogavāsinī* (a woman through love of property),(iv) *paṭavāsinī* (woman through love for cloth), (v) *odapattakinī* (woman whom a man has asked for in marriage), (vi) *obhaṭacumbaṭā* (a proletariat woman), (vii) *dāsībhariyā* (a slave wife), (viii) *kammakārībhariyā* (servant wife), (ix) *dhajāhaṭā* (women captured in war) and (x) *muhuttikkā* (a mistress kept for time being).[137] One should never be treated as a source of sexual satisfactions, or one should not approach these twenty types of women for sexual satisfaction. In addition to these, any case of forced, violent or coercive sexual union constitutes a transgression.[138]

In this sense, for the layperson the positive virtue corresponding to the abstinence of sexual misconduct is marital fidelity; more specifically, the sense of faithfulness towards their partner. The essential purpose of third precepts is to prevent such sexual relations and avoid animosity towards others. One should care and pay respect to one's partner. One has to honour and keep the order with regard to one's own body and others as well. Both husband and wife should respect each other at least during the period of their vow. In addition to these, the mutual duties of husband and wife are proposed by the Buddha in the *Sīgāla Sutta* of the *Dīgha Nikāya*. According to the *Sutta*,

> "[t]here are five ways in which a husband should minister to his wife as the western direction: by honouring her, by not disparaging her, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organising her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skilful and diligent in all she has to do. In this way the western direction is covered, making it at peace and free from fear."[139]

According to the above passage, the husband must not only love his wife, but also honor and respect her, and be courteous and faithful to her, and hand over the authority to her. The wife on her side must be faithful to her husband, hospitable to her

[137] Atth. 98.
[138] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 59.
[139] DN. III. 190.

own and his relatives, and help him in conducting his business. We can be assured of conjugal harmony existing in such union. The Buddha's sentiments can be seen as injunction against pre-Buddhist polygamy model of family. His monogamy model of family affirms mutual assistance between husband and wife. According to him, how can a husband who is faithful in observing these duties be other than a monogamist. Satisfaction with a single wife is considered as praiseworthy moral virtue; thus, polygamy as well as polyandry is rejected as mean and vicious. The Buddha's criticism of polygamy as well as polyandry was based on faithfulness, intimacy, devotion, being honest and following a way of life that generates the abstinence from all indulgences in sensuous pleasure acquired with someone other than one's own partner. One should honor and keep the order with regard to one's own body and others as well.

Nevertheless, the practice of third precept generates extensive care for others or partners. The safety and integrity of the partner is our own safety and integrity. The body of the partner is not a toy for someone to play with. The physical and mental body, if the partner carries a sacred space, needs to be respected. One should practice the loving-kindness, compassion, joy, and inclusiveness. In the similar vein, since the nature is inseparable partner to human beings we must foster a loving and respectful attitude towards the natural environment and other sentient beings. If one observes natural environment as a tool to satisfy their desire then the nature-human intimate relationship would lose all its sacredness. Thus, the exploitation of the natural environment is violating the natural resources that must be taken as a violation done to the body of.

> "Honor the body of Nature. When we begin to interfere with the natural order of things, when we begin to engineer the genetics of viruses and bacteria, plants and animals, we throw the whole ecological balance off. Our technological meddling affects the totality of the universe and there are karmic consequences to that. The three wheels: body, mind, and mouth; greed, anger, and ignorance are pure and clean. Nothing is desired. Go the same way as the Buddha, do not misuse sexuality."[140]

[140] Loori, *The Heart of Being: Moral and Ethical Teaching of Zen Buddhism*, 110.

Most of the environmental *dukkha*-s are mostly due to the unwise uses of nature by humans. For instance, for economic development, continuing the policies of 'Green Revolution' government plans to build number of dams for surface irrigation have destroyed forest farmland, harmed innumerable species, downstream fisheries, and so on. It is argued by Vandana Shiva that under the Green Revolution, varieties of crops need much more water than the indigenous varieties and this destabilises the water balance in the region.[141] Thus, cultivation of the third *sikkhāpada*, i.e., *abrahmacariyā* (or *kāmesumicchācāra*) *veramaṇī*, helps one to have self-control over senses that eventually protect other living beings. It also helps one to honour all forms of life and brings happiness to all fellow beings for ecological sustainability.

#### 4.3.1.4. *Musāvādā Veramaṇī*: Injunction against Uttering a Falsity

The fourth *sikkhāpada*, *musāvādā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from telling lies) affirms one to undertake upon oneself to refrain from incorrect speech, intentional lying and to practice truthfulness. The term *musāvādā*, has two parts, namely, *musā* and *vādā*. Here *musā* means falsehood, untruth, wrong doings and so on, and *vādā* refers to speech, talk, and so forth. In this sense, *musāvādā* refers to the speech which is not true. And the term *veramaṇī* refers to abstaining from *musāvādā*. Indeed, jointly the *musāvādā veramaṇī* is injunction against uttering the falsity.

There are four conditions, i.e., *atathaṃ vatthu*, *visaṃvādanacitta*, *vāyāma* and *tadattha vijānana* recorded in the Pāli text *Atthasālinī*. First presented condition, *atathaṃ vatthu*, refers to the untruth itself. Second condition of lying *visaṃvādanacitta* refers to the intention to deceive. The third condition of uttering a falsity, *vāyāma* refers to the effect so involved or corresponding effort. And lastly, the fourth condition *tadattha vijānana*, affirms the act of communicating the untruth.[142] According to the text, these four conditions are necessary for the materialisation of false speech. If these all conditions are fulfilled then the practice of third precepts—abstinences from the false speech—are destined to be violated. Moreover, in the absence of any of these conditions false speech will not be materialised.

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[141] Vandana Shiva, *Violence of the Green Revolution*. Dehradun: Natraj Publishers, 2010, 128.
[142] Atth. 99.

In addition to these four conditions, falsehood is also rooted in hatred, greed, and delusion. It has an adverse effect on the physical, mental, and vocal faculties. The Buddha divides right speech into fourfold parts: (i) refraining from false speech, (ii) refraining from slanderous speech, (iii) refraining from harsh speech and (iv) refraining from idle chatter. Nevertheless, the false speech, harsh speech, slanderous speech and idle chatter are fourfold impurities of falsehood in assistance with speech.[143] The effects of these four kinds of unskillful speeches are not as immediately evident as those of bodily actions. However, these speeches can break lives, create enemies, start wars and so on, or it can offer wisdom, heal divisions and create peace. Thus, abstaining from falsehood requires the inculcation of truthfulness.

**Refraining from False Speech (*musāvādā veramaṇī*)**

> Passage one: "Here, someone speaks falsehood. If he is summoned to a council, to an assembly, to his relatives' presence, to his guild, or to the court, and questioned as a witness thus: 'So, good man, tell what you know, then, not knowing, he says, I know,' or knowing, he says, 'I do not know,' not seeing, he says, 'I see,' or seeing, he says, 'I do not see.' Thus, he consciously speaks falsehood for his own ends, or for another's ends, or for some trifling worldly end."[144]
>
> Passage two: "Herein, someone avoids false speech and abstains from it. He speaks the truth, is devoted to truth, reliable, worthy of confidence, not a deceiver of people. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing: "I know nothing," and if he knows, he answers: "I know"; if he has seen nothing, he answer: "I have seen nothing," and if he has seen, he answers: "I have seen." Thus, he never knowingly speaks a lie, either for the sake of his own advantage, or for the sake of another person's advantage, or for the sake of any advantage whatsoever."[145]

[143] AN. V. 264-265.
[144] AN. V. 264-265.
[145] AN. X. 176; Cited in Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 47.

These two passages of the *Aṅguttara Nikāya*, disclose both the negative and the positive side of the fourth precepts. For instance, passage one speaks about the falsehood and one's motivation behind practicing falsehood; whereas, passage two is talking about the right speech and one's devotion to the truth. Aloof from this uncommon fact between these two passages they more precisely points out that the motivating root of lie is the 'intention to deceive'.[146] The intention of the doer generates truthfulness or falsehood. At the same time, the falsehood is rooted in greed, hatred, and delusion. Whereas, devotion for truth, reliability, confidence and so on, are characterised as the primary factor for right speech. The greed as the primary motive results in the lie that is aimed at gaining some advantages such as material wealth, position, respect and so on. The hatred as the motive behind false speech takes the forms of malicious lie, the lie intended to hurt and damage others. And when delusion takes place as the primary motive, the result is a less pernicious type of falsehood, i.e., lying for the sake of joy.[147] Nevertheless, these three roots are the primary causes for the falsehood practice by an individual for gaining advantage at one's own ends, other's ends, trifling worldly end or sensual pleasure.

It is said in the *Majjhima Nikāya* that an individual's intention of lying for gaining some advantage for one's own ends, others' ends trifling worldly end, directly or indirectly generates violence, violates mutual trust and wrongly affects social order. "People can live together in society only in an atmosphere of mutual trust, where they have reason to believe that others will speak the truth; by destroying the grounds for trust and inducing mass suspicion, widespread lying becomes the harbinger signalling the fall form social solidarity to chaos."[148] Unwholesome deeds of false speech generate non-favourable consequences for both self and other. According to the passage of *Ambalaṭṭhikarāhulovāda Sutta*, which is recorded in the form of dialogues between the Buddha and the venerable Rāhula (son of Buddha). The *Sutta* reports the following,

> "On one occasion, the Blessed One was living at Rājagaha . . . Now on that occasion the venerable Rāhula was living at Ambalaṭṭhikā . . . The venerable Rāhula paid homage to him [the Buddha] and sat down at one side. Then the

[146] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 47.
[147] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 48.
[148] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 48.

> Blessed One left a little water in the water vessel and asked the venerable Rāhula: "Rāhula, do you see this little water left in the water vessel?" — "Yes, venerable sir." — "Even so little, Rāhula, is the recluseship [spiritual achievement (*sāmaññā*)] of those who are not ashamed to tell a deliberate lie." Then the Blessed One threw away the little water that was left and asked the venerable Rāhula: "Rāhula, do you see that little water that was thrown away?" — "Yes, venerable sir." — "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their recluseship." Then the Blessed One turned the water vessel upside down and asked the venerable Rāhula: "Rāhula, do you see this water vessel turned upside down?" — "Yes, venerable sir." — "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their recluseship upside down." Then the Blessed One turned the water vessel right way up again and asked the venerable Rāhula: "Rāhula, do you see this hollow, empty water vessel?" — "Yes, venerable sir." — "Even so hollow and empty, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie." Therefore, Rāhula, you should train thus: 'I will not utter a falsehood even as a joke.'"[149]

Moreover, the Buddha is recorded by saying that in the course of his log training of enlightenment, which he has realised over many lives, he broke all other moral precepts except the pledge to speak the truth. "Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy; he breaks not his word to the world."[150] Thus, the wholesome commitment to truth has significance in generating the destruction of defilements and mental purification. On the other hand, the practice of lying cause for the destruction of goodness and non-meritorious acts. In the minimalistic sense, *musāvādā veramaṇī* speaks about the right and honest livelihood; more specifically, honest way of living. It is stated that one should not engage in wrong means of earning livelihood or living through falsehood.

> "Bhikkhus, when speech possesses four factors, then it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise. What four? Here,

[149] MN. I. 414-415.
[150] DN. I. 4.

> bhikkhu, a bhikkhu speaks only what is well spoken, not what is badly spoken. He speaks only on the *Dhamma*, not on non-*dhamma*. He speaks only what is pleasant, not what is unpleasant. He speaks only what is true, not what is false. When speech possesses these four factors, it is well spoken, not badly spoken, and it is blameless, not blameworthy among the wise."[151]

A good Buddhist should motivate oneself to abstain from false speech that does not lead to one's own *tapa* (torment) and nor to another's *vihiṃsā* (injury).[152] The practice of fourth precepts, promotes non-harming and advocates to utter a word through which one may able to win trust and affection of others.

**Refraining from Slanderous Speech (*pisuṇāya vācāya veramaṇī*)**

Divisive speech is a kind of speech that intends to create enmity and divides those who are united. It is a creator of divisions. Generally, it is a weapon for one who enjoys factions, rejoices in factions, delight in factions. This is the kind of talk that we use to separate two peoples. Such people causes other not to get along by telling both the false as well as truth. For instance, one can be either tell people things that are true and that make them quarrel, or tell them things that are false and that make them quarrel. Thus, it is not only referred as divisive speech, but also considered in the early Buddhist literature as lying.

> "He speaks divisively. Having heard something here, he repeats it elsewhere in order to divide [those people] from these; or having heard something elsewhere, he repeats it to these people in order to divide [them] from those. Thus, he is one who divides those who are united, a creator of divisions, one who enjoys factions, rejoices in factions, delights in factions, a speaker of words that create factions."[153]

Generally, the motivation behind such speech is aversion, the intention to tear down other by verbal denigrations; moreover, the cruel intention of hurting others, the evil desire to win affection for one's own benefit, and the perverse delight in seeing

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[151] SN. I. 188-189.
[152] David J. Kalupahana, *A History of Buddhist Philosophy: Continuities and Discontinuities*, Delhi: Motilal Banarsidass Publishers, 1992, 105.
[153] AN. V. 265.

friends divided. Disruptive speech produces an extremely unwholesome *kamma* that leds to an immediate entry in the world of misery. Thus, according to Buddhism, the one who observes to abstain from slanderous speaking, always speaks in ways that are trustworthy, harmonious, comforting, and worth taking to heart. When you make the practice of such positive forms of right speech, your words become a gift to others. The opposite virtue of divisive speech is speech that promotes amiability and harmony. Such kind of speech comes from an intention of loving kindness and sympathy that wins the trust and affection of others. It is a moral base which provides support for both the household life and religious life. "One should utter only pleasant speech, speech that is gladly welcomed. When it brings them nothing evil, what one speaks is pleasant to others."[154]

**Refraining from Harsh Speech (*pharusāya vācāya veramaṇī*)**

"He speaks harshly. He utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, unconducive to concentration."[155] According to the verse, harsh speech is that verbal expression which is intentionally spoken to hurt others. It takes place when we are fully intending to hurt others. Persons whose speech is intentionally harsh, rough, and hurts others, they inevitably meet with unwholesome consequences in their present as well future life.

Whereas, according to a passage of *Saṃyutta Nikāya*, "one should utter only such speech, by which one does not afflict oneself; nor cause harm to others, such speeches are truly well spoken."[156] One should always restrain from harsh speeches. We shall respect each other and refrain from creating dispute by any means. The idle antidote of this unwholesome speech is patience and willingness to endure—learning to tolerate blame and criticism from others, to sympathise with their shortcomings, to respect differences in viewpoints, to endure love without resorting to any sense of retaliation..[157]

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[154] SN. I. 189.
[155] AN. V. 265.
[156] SN. I. 189.
[157] Bodhi, *The Noble Eightfold Path: Way to the End of Suffering*, 48.

**Refraining from Idle Chatter (*samphappalāpā vermaṇī*)**

> "He indulges in idle chatter. He speaks at an improper time, speaks falsely, speaks what is unbeneficial, speaks contrary to the *Dhamma* and the discipline; at an improper time he speaks such words as are worthless, unreasonable, rambling, and unbeneficial."[158]

The Buddha recommended that one should be mindful and conscious while speaking anything. According to the early Buddhist teachings, during and after speaking one should not let the conversation stay into pastures. Those who try to focus on developing this kind of wise speech, they should do it wholeheartedly. In addition to this, the idle or useless chatter is pointless talk, such speech communicates with no value at all. At the same time, such speeches only stir up defilements in one's mind and in others as well. According to the *Aṅguttara Nikāya*, there are "[v]arious kinds of pointless talk, that is: talk about kings, thieves, and ministers of state; talk about armies, perils, and wars; talk about food, drink, garments, and beds; talk about garlands and scents; talk about relatives, vehicles, villages, towns, cities, and countries; talk about women and talk about heroes; street talk and talk by the well; talk about the departed; miscellaneous talk; speculation about the. World and the sea; talk about becoming this or that."[159] The good Buddhists should use selective words and should concern themselves primarily with the *dhamma*. For monks, there were ten topics of discussions, i.e., talk on the regulation of desires, on contentment, on solitude, on not being bound up with others, on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on knowledge and vision of liberation that are praiseworthy indeed. Moreover, it is said that "If, bhikkhus, you engage in discussion on any of these ten topics, your splendor might surpass even the splendor of the sun and moon, as powerful and mighty as they are, how much more than that of the wanderers of other sects!"[160]

According to the third Buddhist moral precepts, a wise speech is always praiseworthy to all and such speeches help people refraining from false speech. One should always speak skilfully. There is a succinct synopsis of appropriate speech in the *Vaca Sutta*, which states right speech should be spoken at the right time, in truth,

[158] AN. V. 265.
[159] AN. V. 128.
[160] AN. V. 129-130.

affectionate, beneficial way and with the mind carrying goodwill.[161] Moreover, the one who practices the third precepts of *sikkhāpada* abandons what is unwholesome and devotes oneself to the wholesome states such as gentility, peace, trust and so forth.

> "Bhikkhus, there are these five courses of speech that others may use when they address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with loving kindness, and starting with him, we shall abide pervading the all-encompassing world with a mind imbued with loving kindness, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, *bhikkhu*s."[162]

In addition to unpleasant consequences of falsehood, it has direct impact on natural environment. Living based on falsehood, slander speech, speech hurtful to others and so on generates negative impact on the natural environment. For example, most of the chemical companies publicize their false sensibility towards environmentalism, naming it green washing; but in reality they dump toxic waste in the rivers and other water bodies, and pollute the natural environment putting human and other lives at risk. These toxic wastes are directly responsible for causing health hazards, diseases, fertility problems, etc. Now-a-days 'Green-washing' is a very common lie by the industries in general and energy-production companies in particular. Most industries claim that their aims and policies are eco-friendly. But in reality, they consume natural resources at very high rate for extensive production and profit making. Lip services to preservation are useless, unless they are followed by corresponding action. On the other hand, recently in the year 2015, around 38,000 tonnes of Nestlé

[161] AN. III. 243.
[162] DN. I. 126-127.

"Maggi" noodles have been destroyed in India, because of the: (i) confusions created and lack of proper understanding of the issue, (ii) product contained excessive lead crossing all permissible limits, and (iii) slander as well as false speech made by competitor companies. The first two perspective are argued and investigated by many researchers and their conclusions in support and defence of Nestlé "Maggi" are quite justifiable, more precisely, not misleading, but however, the third worldview also seems logical and possible which claims that the entire 'maggi saga' is a result of nothing but competition amongst "Maggi" and other noodle brands, more precisely due to foul play by other companies. Due to the false statement made publicly, and their circulations via social media have causes for such great loses of human and natural wealth, natural health, and so on. Therefore, practice of divisive speech with falsehood to harm others indirectly cost natural resources as well as oneself. On the other hand, observation of *musāvādā veramaṇī* helps human beings to respect each other, all sentient beings, and the nature.

#### 4.3.1.5. *Surāmerayamajjapamādaṭṭhānā Veramaṇī:* Injunction against Carelessness

The fifth *sikkhāpada*, *surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from fermented and distilled intoxicants liquors which occasion heedlessness) enjoins all Buddhists to abstain from the use of any kind of intoxicants, which cause the careless and imbalanced state of mind. The term *surāmerayamajjapamādaṭṭhānā* contains four distinct words, i.e., *surā*, *meraya*, *majja* and *pamādaṭṭhānā*. Within this term the *surā* means fermented liquor, *meraya* stands for spirits liquor, *majja* means alcohol or strong drink or intoxicant, the term *majja* is specified in terms of both fermented drink and spirits liquor, and lastly the term *pamādaṭṭhānā* has two distinct meanings such as "choice by which anyone drinks whenever he gets opportunity,"[163] and "causes of heedlessness"[164].

In this sense, the precept advocates two sense, namely, (i) fermented drink causes of carelessness, and (ii) drinking such drinks which do not causes for imbalance state of mind is not an offence. In addition to these two senses, the fifth *sikkhāpada*

[163] Lalan Kumar Jha, *Man and the Moral Base*, Delhi: New Bharatiya Book Corporation, 2009, 57.
[164] Paul Trafford. (2009). Avoiding *Pamāda*: An analysis of the Fifth Precept as Social Protection in Contemporary Contexts with Reference to the Early Buddhist Teachings. Master's Dissertation. Oxford University.

affirms a self-undertaking moral precept for (i) complete abstinences from taking fermented, distilled and such strong liquors, which causes heedlessness, and (ii) refrain from the occasion of intoxicant or intoxicating drinks. According to Richard Gombrich, "[a]s the Pali [Pāli] words of the fifth precept can be taken to mean abstention from strong drinks which are the occasion of intoxication and carelessness or when they are the occasion for intoxication and carelessness."[165] With these two different perspectives, the fifth precept has been variously introduced to Buddhist societies, which broadly advocates complete abstinence from taking intoxicants, because they tempt one to incline towards moral carelessness.

According to the *Vibhanga* commentary *Sammoha-vinodanī*, there are five kinds of *surā* as well as *meraya* that generally cause heedlessness. The five *surā*-s are: (i) *pūvasurā* (prepared by cake), (ii) *piṭṭhasurā* (arrack which is prepared by flour), (iii) *odanasurā* (prepared by boiled rice), (iv) *kiṇṇapakkhittā* (prepared by yeast), and (v) *sambhārasaṃyuttāti* (it is a kind of *surā* which is mixed with condiments). And the five *meraya*-s are: (i) *pupphāsava* (prepared with different kinds of flowers), (ii) *phalāsava* (prepared by fruit juice), (iii) *guḷāsava* (prepared from sugar cane), (iv) *madhvāsava* (prepared by honey) and (v) *sambhārasaṃyutta* (prepared by condiments).[166] There are also four constituent factors that have been been described, i.e., (i) *surādīnaṃ* (liquors), (ii) *madanīyapātukāmatācitta* (intention to take liquor is established), (iii) *vāyāma* (the activity of ingesting it), and (iv) *pīte-ca-pavisatīti* (the actual ingestion of the intoxicant (being completely occupied mentally).[167] In the absence of any of these conditions materialisation of drinking liquors will not take place.

Drinking intoxicating liquor is forbidden to all Buddhists.[168] According to the tradition, the practice of drinking lead to distract mental vision. Thus, in the *Vinaya*

[165] Gombrich, *Buddhist Precept and Practice*, 298.
[166] VbhaA. 381.
[167] Jha, *Man and the Moral Base*, 59-60.
[168] According to the *Cūḷavagga* of *Vinaya Piṭaka*, a century after the *Parinibbāna* of Buddha the second council take place at Vesālī, and is brought about the ten points (*dasa-vatthūni*) of the Vajji monks of vesāli, which signified a relaxing of monastic discipline. The ten lawful practices of the Vajji's are (Vin. V. 93): (i) the storing of salt in a horn (*siṅgiloṇakappo*), (ii) the eating of food when the shadow of the sun had passed two fingers breadth beyond noon (*dvaṅgulakappo*), (iii) to eat once and then go again to the village for alms, and there eating again, if invited (*gāmantarakappo*), (iv) the holding of the Uposatha separately by monks dwelling in the same district (*āvāsakappo*), (v) the carrying out of an official act when the assembly is incomplete (*anumatikappo*), (vi) the custom of doing something because of the preceptor's practice (*āciṇṇakappo*), (vii) taking un-churned milk, even after the mealtime

rules it is sufficiently said that, the liquor can be taken only as medicine, but it must be boiled perfectly with oil, so that it will no more have the taste, color, and smell of wine or liquor.[169] In the early Buddhist Pāli texts, alcoholic drinks are specified as one of the four stains that affects the state of mind. Fermented and spirituous drinks are drugs, which directly result in intoxication and mental and physical sluggishness and also the temporary insanity of the mind. According to Harvey, "[t]his can be seen to act as an aid to 'right mindfulness': when one is intoxicated, there is an attempt to mask, rather than face the sufferings of life, there is no mental clarity or calm, and one is more likely to break all the other precepts."[170] It relaxes the controlling power of the mind over the senses, speeches, and actions. Such condition of mind is evidently contrary to the principle "one should to be constantly vigilant over own senses, views and visions". We should be watchful, wakeful, and alert, not only while we are awake but also when we are asleep,

> "And how is a bhikkhu intent on wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. In the middle watch of the night he lies down on the right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking

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(*amathitakappo*) (viii) drinking unfermented palm-wine (*jaḷogiṃ-pātuṃ*), (ix) the use of a mats to sit on which were not of the prescribed size, if they were without fringe (*adasakaṃ-nisīdanaṃ*), and (x) accepting gold and silver (*jātarūparajatanti*). According to the Vajji's practice of these ten points are lawful, which regarded as unlawful by Yasa, the son of Kākaṇḍakā (*yaso kākaṇḍakaputto*). The bhikkhu Yasa openly declared these practices to be unlawful, according to him these ten points are contradicts with some *pācittiya* as well as some other monastic rules. For instance, practice of first is contrary to *pācittiya* thirty-eight, which prohibits the storage of food, second is against the *pācittiya* thirty-seven, which forbids the taking of food after midday, third is contrary to *pācittiya* thirty-five, which forbids over-eating, fourth are contravenes the Mahāvagga rules of residence in a parish (*sīmā*), fifth is also amounts to a breach of monastic discipline, seventh is in contravention of the *pācittiya* thirty-five, which prohibits over-eating, practice of eight is opposed to *pācittiya* fifty-one, which forbids the drinking of intoxicants, ninth is contrary to the *pācittiya* eighty-nine, which prohibits the use of borderless sheets, and practices of tenth is forbidden by rule eighteen of the *nissaggiyakaṇḍaṃ pācittiya*, which forbidden monks to accept gold and silver. These ten points become a cause of dispute between the bhikkhu Yasa and the bhikkhu-s of Vesāli, Vajji, which seen as the step towards the foundation of sect.

[169] Vin. I. 204-205.

[170] Harvey, *An Introduction of Buddhist Ethics: Foundations, Value, Issues*, 77.

> back and forth and sitting, he purifies his mind of obstructive qualities. It is in this way that a bhikkhu is intent on wakefulness."[171]

The positive side of the fifth *sikkhāpada* is mindfulness, presence of mind, and awareness, because with the mind of carelessness, human beings pollute natural environment and harm many lives. Thus, it is meant to observe throughout the life for all Buddhists,

> "Let him not of intoxicants partake, the householder who doth this *Dharma* choose, and none incite to drink, nor sanction drink, knowing that madness is the end of it."[172]

> "For verily drunken fools commit ill deeds, and other people gird to wantoning: let him avoid this sphere of wrongful deeds, maddening, deluding, the delight of fools."[173]

On the other hand, taking intoxicants influence the way in which a person interacts with others. For instance, according to the *Aṅguttara Nikāya*, generally a person under the influence of liquor, wine, and intoxicants can take the life of human, steal things from village or forest, commit misconduct with someone else's women and girls. Moreover, due to the practice of drinking many have ruined their household lives.[174] It was very common during the time of the Buddha when being under the influence of intoxicants, many had taken others' lives and had grown the tendency of stealing and misbehaving.

The habit of drinking is one of the major reasons that incites the unwholesome acts of killing, stealing, adultery and so forth. In India, for instance, on 16th December 2012, a premeditated and brutal incident happened when a twenty-three years old woman in Delhi was gang-raped by six men inside a moving bus. The perpetrators were under the influence of high intoxicants at the time of committing such heinous crime when they even did not take care of the minimum sense of humanity. They did not only violate the modesty of the girl but also treated the girl as if she were just a big lump of

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[171] AN. I. 114.
[172] Sn. 398.
[173] Sn. 399.
[174] AN. III. 211.

flesh without any life in it. They committed an incomprehensible and beastly act of attacking her lethally by inserting an iron rod into the abdominal cavity of the girl that caused her intestine to get pulled out entirely. The prime accused, Ram Singh, himself stated that they got angry at the resistance from the side of the girl that shows how mentally retarded they were. Behind their mental state, alcohol was one of the major contributing reasons that made the convicts go berserk and picked up an iron rod.[175] This is not the only case of abuses influenced by alcohol. Indeed, alcohol abuses are found to be the second most leading influencing factors for such incidents like, rape, marital-rape, gang-rape and so on.[176] It is sad that drinking gives people a false sense of courage and the influenced people don't really think of the consequences of it; more specifically, drinking masks the consciousness of the self.

Instead of killing, stealing, adultery and so forth, the practice of fifth *sikkhāpada*, *surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyām*, prevents the misfortunes. According to the *Majjhima Nikāya*, the practice of abstaining from fermented and distilled intoxicants liquors prevents one from resorting to at least six misfortunes, i.e., (i) loss of wealth, (ii) an increase in quarrels, (iii) prolonged diseases, (iv) loss of good character, (v) indecent exposure, and (vi) impaired intelligence of intoxicants.[177] Moreover, on the personal level the practice of complete abstinence from intoxicants helps to maintain sobriety and a sense of responsibility towards all sentient beings, society, and so forth. At the same time, socially it helps to prevent accidents that can easily take place under the influence of intoxicating drink or drugs.

The positive side of the fifth *sikkhāpada* is mindfulness, presence of mind, and awareness that restrain one from polluting natural environment and from harming sentient beings. The practice of *surāmerayamajjapamādaṭṭhānā veramaṇī* would develop consciousness and would help one to establish a virtuous life for the wellbeing

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[175] Raj Shekhar and Dwaipayan Ghosh. "Delhi Gang Rape Case: Main Accused went Berserk after Victim Bit Him." *The Times of India* [Delhi] 19 December 2012. http://timesofindia.indiatimes.com/city/delhi/Delhi-gang-rape-case-Main-accused-went-berserk-after-victim-bit-him/articleshow/17671084.cms (viewed on March 03, 2017).

[176] Ekatha Ann John. "Sexual Aggression High Among Indian Youth: Study." *The Times of India* [Chennai], 29 October 2015. http://timesofindia.indiatimes.com/city/chennai/Sexual-aggression-high-among-Indian-youth-Study/article show/49575519.cms (viewed on March 03, 2017).

[177] DN. III. 181-183.

of all (including the natural environment). Abstinence from intoxicants is an injunction against carelessness. A good Buddhist should always be mindful and conscious of what he does or in what condition he should play the role of a watchman who does not allow unwanted elements to enter inside the building (here building refers to mind and body). In the similar vein, according to Buddhist tradition, one should be aware, watchful, and mindful of one's own actions, view, and state of mind. One should not allow any evil roots to grow as they cause destruction as well as create unbalanced state of mind.

### 4.3.2. *Pañca-Sikkhāpada* Training Precepts as an Orientation for the Renunciants

There are five more precepts in addition to the first five, together known as *Dasa-sikkhāpada*. The last five precepts advocate, (vi) do not eat at forbidden time, (vii) do not indulge in music, dance, and entertainment, (viii) do not wear garlands, perfumes and other cosmetics, (ix) abstain from using a high and big bed, and (x) abstain from accepting gold and silver. While the first five moral precepts are obligatory on every Buddhists through life; whereas, these additional five precepts are voluntary. Moreover, among additional five precepts first three may be observed by all the Buddhists on the quarter days of the lunar month; indeed, layman person observes the eight precepts. However, according to Gombrich, the sixth, seventh and eighth precepts along with first five can be observed on any day, but the tradition considers the quarter days of the lunar month as perfect for layperson to practice these precepts.[178] Out of five, first four processes are followed by Buddhist lay-peoples through day and night on each occasion and those who observe these eightfold precepts go to the self-luminant realms,

> ". . . While the observance days he keeps: the eights of each half month, the fourteenth, fifteenth days, the signal feasts: serene in faith, he keeps this full and comely eightfold abstinence. So keeping the observance, morning come, the wise, serene in mind, in gratitude should serve the order of the monks with food and drink, according as his means allow. And he by *Dharma* [*Dhamma*] should his parents serve, and in accord with Dharma [*Dhamma*] ply his trade: the householder who lives thus earnestly goes to the *deva*-s called self-luminant."[179]

[178] Gombrich, *Buddhist Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*, 78.
[179] Sn. 400-404.

It is said in the *Aṅguttara Nikāya* that "Bhikkhus, observed complete in eight factors, the uposatha is of great fruit and benefit, extraordinarily brilliant and pervasive."[180] The text goes on to say that, "[i]t is possible, bhikkhus, for a woman or man who observes the uposatha complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the devas [ruled by] the four great kings [*Cattāro Mahārājāno*]."[181] And for the deva-s [ruled by] the four great kings, a single night and day is equivalent to fifty human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is five hundred such celestial years. The one who rightly practice eight precepts reborn with the four great kings as well as *Tāvatiṃsa*,[182] *Yāma*,[183] *Tusita*,[184] *Nimmānaratīnaṃ*,[185] and *Paranimmita-vasavattī*[186] *Deva*-s. In this sense, the practice of eight moral precepts are meritorious acts and are praiseworthy. It is said that that practice of eight precepts would lead to the welfare and happiness of the world for a long term. Moreover, most of the virtues of renunciants are virtues of austerity and penance. They are specifically meant for withdrawing the mind from attractions of the world, so that it could be directed towards the attainment of the spiritual goal, the *nibbāna*. In short, the last five precepts affirm the significance of non-attachment with the worldly objects that is very important and essential ethical virtue.

#### 4.3.2.1. *Vikālabhojanā Veramaṇī:* Injunction for Moderate Food Habits

The sixth *sikkhāpada*-s, *vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from eating at the wrong time) restrains (both the monks and

[180] AN. IV. 248.
[181] AN. IV. 252.
[182] For *Tāvatiṃsa Deva*-s, a single night and day is equivalent to a hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is a thousand such celestial years. AN. IV. 252.
[183] For *Yāma Deva*-s, a single night and day is equivalent to two hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is two thousand such celestial years. AN. IV. 253.
[184] For *Tusita Deva*-s, a single night and d ay is equivalent to four hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is four thousand such celestial years. AN. IV. 253.
[185] For *Nimmānaratīnaṃ Deva*-s, a single night and day is equivalent to eight hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is eight thousand such celestial years. AN. IV. 253.
[186] For *Paranimmita-vasavattī Deva*, a single night and day is equivalent to sixteen hundred human years; thirty such days make up a month, and twelve such months, make up a year. The life span of those devas is sixteen thousand such celestial years. AN. IV. 254.

those who observe eight precepts on *Uposatha* days) from eating food after midday. According to the *Aṅguttara Nikāya*,

> "As long as they live the arahants eat once a day, abstaining from eating at night and from food outside the proper time. Today, for this night and day, I too shall eat once a day, abstaining from eating at night and from food outside the proper time. I shall imitate the arahants in this respect and the uposatha will be observed by me.' This is the sixth factor it possesses."[187]

Those who observe the eight precepts should not eat between midday and dawn. Eating untimely is an offense for them "whoever a monk [as well as all Buddhists those who observe eight precepts] eat any kind of food at forbidden time is responsible for *pācittiya*". Early Buddhists were not allowed to take food after midday. It was forbidden according to the *Vinaya* rules. According to Melford Spiro, "[f]ood is prohibited after noon because . . . it helps to control the mind, it decreases mental impurities, it promotes meditation, it provides more time for spiritual activities, it serves to distinguish monks and laymen . . . it is instrumental in the acquisition of super mundane power, it kills lust, it promotes the Buddhist religion, it promotes the attainment of *nirvana* [*Nibbāna*], it decreases craving, it decreases emotional attachment."[188] One should consume food in moderation and not in excess out of bodily requirements. The precept of fasting has been skilfully modified to allow for expedient eating-as-medicinal intake to sustain physical needs. Eating food timely make practitioners' body light which is considered suitable for study, meditation and so on. A good Buddhist takes food to support and sustain the physical body not for personal charms, beautification and so forth. There are at least ten benefits of the precept against eating at undue times,

> "(i) to eradicate the causes of life and death, (ii) to manifest the meaning of the middle way, (iii) to nurse one's health and experience less illness, (iv) to revere religious practice, (v) to keep precepts firmly, (vi) to enhance the capability of

[187] AN. IV. 250.
[188] Melford Spiro, *Buddhism and Society: A Great Tradition and its Burmese Vicissitudes*, New York: Harper & Row, 1970, 299; Cited in Tzu-Lung Chiu, "The Practice of Fasting After Midday in Contemporary Chinese Nunneries," *JOCBS* 9, 2015, 66.

> meditation, (vii) to increase wisdom, (viii) to avoid the realms of hungry ghosts and animals, (ix) not to annoy donors, and (x) not to disturb lay attendants."[189]

At the other hand, Buddhist texts advocate interdependence between eating and physio-psychological origination. According to the early Buddhist text *Aṅguttara Nikāya*, ". . . a *bhikkhu* consumes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for avoiding harm, and for assisting the spiritual life."[190] The view of not eating after midday was closely linked to the religious practice, physical health, and mental conditions. Fasting in general seems to be considered beneficial to human health including that of the clergy. The early Buddhism comprehensively advocates that the moderation in eating precisely affirms that one should eat for the sake of physical as well as mental wholesome not for fulfilling the craving of taste. Eating for the sake of taste is considered as unpleasant diet, which causes many diseases. According to the *Kakacūpama*,[191] *Bhaddāli*,[192] and *Laṭukikopama*[193] *Sutta*-s of the *Majjhima Nikāya*, the Buddha spoke about the physical benefits from moderation and regularity in meals. One should not develop greed, attachment, craving of taste and so forth. Heedlessness in eating was considered dangerous not only to the physical wellbeing but also to the mental poise and spiritual development of the disciple,

> "Come, bhikkhu, be moderate in eating. Reflecting wisely, you should take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life."[194]

Nevertheless, most of the recorded references for abstinences from eating after midday are advocated with both physical awareness and mental alertness through self-restraint on craving and desire that precisely affirms the monastic virtue of mind-culture dichotomy. Positive virtue of abstinences from untimely eating is eating in moderation, i.e., the habit of taking moderate amount of food. It is an understanding and regulation

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[189] Tzu-Lung Chiu, "The Practice of Fasting After Midday in Contemporary Chinese Nunneries," 80.
[190] AN. II. 145.
[191] MN. I. 122-129.
[192] MN. I. 428-447.
[193] MN. I. 447-456.
[194] MN. III. 2.

of one's established food habit which is characterised in Pāli scriptures as a virtuous way of leading life.

This precept also enjoins that one should abstain from taking different kinds of food. For instance, *Vinaya Piṭaka Aṭṭhakathā*, *Samantapāsādikā* has described five kinds of foods, i.e., *odana* (boiled rice), *kummāsa* (a preparation of barely), *macchaṃ* (fish), *maṃsaṃ* (meat) and *sattu* (prepared by gram) that was prohibited in the forbidden times.[195] Aloof from these five, there are list of food prohibited for novice. According to the *Vatthūpama Sutta* of *Majjhima Nikāya*, non-moderation in meal implies dangers to spiritual life; however, those who has gained concentration, non-attachment towards body and self, inspiration in the *dhamma*, gains gladness connected with the *dhamma* and so on, can eat alms food consisting of choice.[196] Thus, the early Buddhism primarily concerns with an intention towards food, an individual non-attachment towards their body, self and so on.

Early Buddhism emphasizes that untimely and non-moderate food habit has ill effects on physical as well as mental health that eventually causes distraction in spirituality and virtue. Thus, one should be moderate in eating. "Not reviling, not injuring, restraint according to the law, moderation in eating, dwelling in solitude, diligence in higher thought, this is the teaching of the awakened."[197] According to the *Dhammapada* "[a]s the wind does not throw down a rocky mountain, so *Māra* indeed does not overthrow him who lives unmindful of pleasure, well controlled in his senses, moderate in eating, full of faith, and of high vitality."[198] Moderation in eating is said to be a great weapon for fighting a battle against the forces of evil. Those who along with other virtues possess a sense of moderation in eating cannot easily be swayed by *Māra*. Therefore, one should take his/her food with being aware of the fact that it will contribute much to his physical wellbeing and it is needed for the successful completion of his spiritual (novice) life. "When the nutriment edible food is fully understood, lust for the five cords for sensual pleasure is fully understood. When lust for the five cords

[195] Jha, *Man and the Moral Base*, 63-64.
[196] MN. I. 38.
[197] Dhp. XIV: 7.
[198] Dhp. I: 8.

of sensual pleasure is fully understood, there is no fetter[199] bound by which a noble disciple might come back again to this world."[200] Abstention from eating in an inappropriate time has a significant connection with spiritual cultivation.

In addition to the path of spiritual development, there are at least three reasons which encourage onetime (before midday) food habits. First, it reduces the risk the Buddhists are taking while wandering in the forest at night for alms as they can be encountered by wild animals, snakes, and thieves. The Buddha was much concerned about the safety of the Buddhists. Second, to abandon eating after midday significantly benefits others, because they will have more time and energy to study for wellbeing rather than spending time for preparing and cooking food all day. In this sense, early Buddhist tradition sees the requirement of eating only for the sustenance of body and mind. The Buddha wanted all the members of the Order to spend more time studying what he has taught. On the other hand, eating food timely make practitioners' body light, which is considered suitable for study and meditation. Third, monastic members should eat only those food that has been given to them. One should not cook for themselves. From the Buddha's time to the present day, the precept of not eating after midday has been the subject of considerable debate. There are numbers of instance recorded in the early Pāli literature which reveal that this were constantly being challenged and violated by disciples even during the Buddha's lifetime.

#### 4.3.2.2. *Naccagītavāditavisūkadassanā Veramaṇī:* Injunction against Temporal Pleasure

The seventh *sikkhāpada*, *naccagītavāditavisūkadassana veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake precept to abstain from dancing, singing, music and vulgar shows) is injunction against temporal pleasure. The term, *naccagītavāditavisūkadassana* has five parts, i.e., *nacca gīta*, *vādita*, *visūka*, and

[199] There are ten types of fetter recorded in the *Vinaya Piṭaka*, the five lower fetters: (i) belief in a permanent self-identification views (*sakkāya-diṭṭhi*); (ii) sceptical doubt or uncertainty (*vicikicchā*); (iii) obsession with rules and rituals (*sīlabbata-parāmāsa*); (iv) sensual passion (*kāma-rāga*); (v) resistance (*vyāpāda*); and the five latter fetters: (vi) passion for form (*rūpa-rāga*); (vii) passion for the formless phenomena (*arūpa-rāga*); (viii) conceit (*māna*); (ix) restlessness (*uddhacca*); and, (x) ignorance (*avijjā*). After the eradication of these ten fetters one attains the complete cessation of suffering. For detail see, Abhinav Anand and Ajit Kumar Behura, "Women and Nibbāna: An Analysis of Early Buddhist Texts," *JD* 41(1), 2016, 65-86, footnote number 34, page 76.

[200] SN. II. 99.

*dassanā*. Here the term *nacca* refers to dance, *gīta* means singing, *vādita* is music, *visūka* denotes restless motion, and lastly *dassanā* refers to seeing/looking. According to the seventh precepts, one should abstain from music, dancing, singing, watching acrobatic shows; more specifically, entertainment, to get close to *nibbāna*. Buddha is recorded by saying,

> "Bhikkhus, there is a country in the south named *Dhovana* [Washing], where there is food, drink, victuals, comestibles, refreshments, tonics, dancing, singing, and music. There is this 'Washing,' bhikkhus; that I do not deny. Yet this 'Washing' is low, common, for worldlings, ignoble, unbeneficial; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *nibbāna*."[201]

According to the early Buddhism, singing, dancing, music and so on, was a type of stupidity. The Buddha's discipline characterises singing as wailing, and dancing as madness that demolish the bridge of happiness; thus, one should refrain from singing and dancing. Following these practices of madness can deprive people of their religious goals; *nibbāna*. It is stumbling block to the attainment of morality. Thus, the Buddha has advised his disciples not to visit such shows. The seventh moral commandment is implemented by the Buddha particularly for Buddhist monks and nuns, as such events result in polluting the consciousness which further get extended to the range of suffering.

Several contortionist shows such as dancing, singing, music, displays, recitations, hand-music, cymbals, drums and so forth, have been recorded in the *Dīgha Nikāya*.[202] On the other hand, these are not pure means of earning livelihood. These are called wrong means of earning livelihood and a general instruction is given not to accept and practice such means. He has categorically stated that one should not engage in such practices,

> "Whereas some ascetics and Brahmins . . . remain addicted to attending such shows as dancing, singing, music, displays, recitations, hand-music, cymbals and drums, fairy-shows, acrobatic and conjuring tricks, combats of elephants,

[201] AN. V. 216.
[202] DN. I. 6.

> buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, manoeuvres and military reviews, the ascetic Gotama refrains from attending such displays."[203]

It is a moral base of refraining from any sort of seeing, dancing, singing music and watching contortionist shows. Dancing, singing and music involve contortions of the body. Thus, when anyone watch any of them, they watch and feel contortions hidden in dancing, singing and music. This leads their senses to be uncontrolled, unguarded and they become careless. This is a sensual desire that prevents one from understanding the true nature of the reality, and refraining from this would help one to lead non-distracted ways of living require for *nibbāna*. The Buddha cited music and dance as an "addictive type of entertainment for transitory satisfaction,"[204] which contradict with Buddhists primarily goal of life. The music is considered as "a corrupting force and a mere aid to seduction"[205] in the early Buddhist scriptures. So, the Buddha advised his disciples not to visit such shows. The Buddha taught *dhamma* not for the sake of temporary pleasure, but for eternal happiness; more specifically for a complete absence of suffering.

#### 4.3.2.3. *Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā Veramaṇī*: Injunction for Simplicity

The eighth *sikkhāpada*, *mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake precept to abstain from wearing garlands, perfumes and unguents, from finery and adornment) affirms to use neither unguents nor ornaments. The term, *mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā* has six parts, i.e., *mālā, gandha, vilepana, dhāraṇa, maṇḍana, and vibhūsanaṭṭhānā*. Here the term *mālā* means garland, any decoration prepared by flowers. *Gandha* stands for smell, *vilepana* means ointments/ cosmetic, *dhāraṇa* refers to wear, *maṇḍana* means ornament/ adornment, and lastly the term *vibhūsanaṭṭhānā* refers to beautiful appearance. According to the precept, one should refrain from unnatural ways of beautifying the body with cosmetics,

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[203] DN. I. 6.
[204] Bhikkhu Basnagoda Rahula, *The Buddha's Teachings on Prosperity: At Home, At Work, In the World*, Boston: Wisdom Publications, 2008, 44.
[205] Bo Lawergren, "Buddha as a Musician: An Illustration of a Jātaka Story," *AA* 54(3&4), 1994, 233.

> "Whereas some ascetics and Brahmins remain addicted to such forms of self-adornment and embellishment as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes, the ascetic Gotama refrains from such self-adornment."[206]

For charming appearance, a person does several things. For instance, one applies cosmetic, colour, shampoo, scents, and so on to look after his hair to beautify it. In the similar vein, men and women apply garlands, perfumes, unguents and so forth in order to get good look. These things are associated with luxurious lifestyle as well as sensual pleasure,

> "People washed themselves with fragrant abrasives (*nahāniya-cuṇṇāni*), applied perfumes and unguents (*gandhālepa*) after their baths and sprinkled perfumed water on the floors of their homes as a sort of ancient air-freshener. Valuable brocades would be stored in scented chests and when clothes were returned from the laundry they might be put in a scented chest to remove the smell of the cleaning agents. However, because perfumes and scents were associated with luxury and sensual indulgence the Buddha asked his lay disciples to forgo their use, at least during *Uposatha*, the monthly full moon and half moon days."[207]

On the other hand, hiding the true appearance by makeup is interrelated to an individual selfish nature. Selfish nature leads one to decorate self and look better against another. Thus, the Buddha states that when these things are intentionally used for decoration by monks then they become responsible for *Pācittiya*. One should have control over the sense of smell and avoid unnatural ways of adorning, which are rooted in greed, hatred, and delusion. More specifically, the use of external things for looking good or to get charming appearance is against the thirteenth *Saṃghādisesā dhamma*. According to the eighth *sikkhāpada*, one should avoid the luxurious life-style and use only those things that are essentially required for simple living. Moreover, according to the Buddhists, simplicity is the best way of living and it advocates compassion,

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[206] DN. I. 7.
[207] Dhammika, *Nature and the Environment in Early Buddhism*, 20.

nonviolence, non-dual behaviour with others (including animals and sentient beings). In this sense, this Buddhist precept advocates ascetic way of life for creating a healthy society based on nonviolence, compassion, and generosity.

#### 4.3.2.4. *Uccāsayana-mahāsayanā Veramaṇī:* Injunction against Luxurious Lifestyle

The ninth *sikkhāpada*, *uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from high beds and big beds) refers to avoiding luxurious sleep facilities. The term *uccāsayana-mahāsayanā* has two parts, the very first part *uccāsayana-mahāsayanā* stands for abnormally high and the term *mahāsayanā* refers for the bed which are exceedingly broad. Indeed, according to the ninth moral precepts one should refrain from using abnormally high—bed higher than the standard height—as well as exceedingly broad bed. Undertaking of this precept demands one to prohibit 'using magnificent furniture and fine utensils'[208]. These two are not allowed in any circumstances for monks and are strictly prohibited for them; whereas, the lay person can use high and big bed. Instead of using high and big bed the monks are said to lie on low beds, couches or bed made up of strewn grasses.

At the time of the Buddha, *bhikkhu*-s generally stayed at the root of a sheltering tree. The trees or forests are the most favourable setting for meditation and the attainment of spiritual perfection. Setting in the forest or at the tree roots are reported as the most favourable location for *arahant*-s. The text *Theragāthā* contains number of passages which say that the trees or forests are the most favourable settings for an ascetic. For instance, it is said by a senior monk, "[F]orest lodgings, secluded, with little noise, fit for a sage to resort to; this is fitting for ascetic practices."[209] According to the text, the forest is an overwhelmingly positive setting for those who wish to attain the religious goal: sixty-three out of the sixty-nine references are in favour of considering forests or trees as the positive setting. At least fifteen senior monks, who describe themselves as liberated beings, are situated in the forest or near trees during the process of their attainment.[210]

[208] Tachibana, *The Ethics of Buddhism*, 80.
[209] Thag. 592.
[210] Blackstone, *Women in the Footsteps of the Buddha: Struggle for Liberation in the Therīgāthā*, 43.

There are number of instances that provide report presented in the early Buddhist texts about the solidarity and meditation practiced by the Buddha and his disciples in the wilderness, living misanthropic lifestyle, and wandering in the wilderness. Moreover, they were only allowed to visit urban centre to gather alms. However, after sometimes they were permitted (restricted by the Buddha) to stay in a Kuṭī (hut, cabin and so forth). *Bhikkhu*-s were requested to stay in the Kuṭī especially during the rainy seasons. The Buddha made a permanent rule for monks to have a fixed residence during the rainy season. Because their wandering around involved trampling down of the crops, crushing green grasses, hurting living beings, and killing many tiny animals.[211] According to the Vinaya narrative,

> ". . . at the time the group of six monks, having entered upon the rains, walked on tour during the rains. People looked down upon, criticised, spread it about, saying: "How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction? . . . Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Monks, having entered upon the rains, but not having kept either the first three months or the last three months, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing"."[212]

According to the above verses, monks' wandering causes harms to plants as well as small animals, which violate the first moral precept, *ahiṃsā*. Although, such harm done by monks are unintentional on their part; however; the Buddha made a rule of abstaining from it, which funnels for *bhikkhu*-s to stay in the Vihāra.

Monks living in the Vihāra and using high or big beds are interlinked. The day the Buddha made a rule for monks to stay in the Vihāra, they started using high and big beds. Thus, the Buddha made a rule against the high and big beds and the one who does

[211] Vin. I. 137.
[212] Vin. I. 136-137.

not observe this violate the eighty-seventh precept of *pācittiya*. The *pācittiya* reports the followings,

> "Now at that time the venerable Upananda, the son of the Sakyans, was lying down on a high couch. Then the lord, as he was touring the lodgings together with several monks, came up to the dwelling-place of the venerable Upananda, . . . The venerable Upananda, . . . saw the lord coming from afar, and seeing him, he spoke thus to the lord: "Lord, let the lord come, let him lie down on my bed."
>
> Then the lord, having turned back from there, addressed the monks, saying: "Monks, the foolish man should be spoken to about his abode."
>
> Then the lord, having in many a figure rebuked the venerable Upananda . . . for his difficulty in maintaining himself . . . And thus, monks, this rule of training should be set forth: "When a new couch or chair is being made for a monk, the legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except for the knotched ends below. In exceeding this (measure), there is an offence of expiation involving cutting down"."[213]

A new bed or seat being made by a monk with not more than Sugata-eight-finger-breadth long (leg) except for the knotched ends below, becomes mandatory for monks. The Buddhists' abstinence from using high and big beds paves the way for staying near to the caves, at the roots of the tree, and so on. In this sense, the Buddhist monastic way of life for refraining from using high and big beds is directly related to the natural environmental preservation. They not only avoid overuses of woods, but also see trees and forest as their house. Thus, the ninth precepts are against the luxurious lifestyle.

#### 4.3.2.5. *Jātarūparajatapaṭiggahaṇā Veramaṇī:* Injunction against Attachment of Worldly Objects

The *sikkhāpada*, *jātarūparajatapaṭiggahaṇā veramaṇī sikkhāpadaṃ samādiyāmi* (I undertake the precept to abstain from accepting gold or silver) restrains monks not to get attached with worldly objects. The term *jātarūparajatapaṭiggahaṇā* have three

[213] Vin. III. 167-168.

parts. Here the term *jātarūpa* stands for gold, *rajata* for silver and *paṭiggahaṇā* for acceptance of these metals. For a monk acceptance of gold and silver is not permissible in any way. Accepting the gold and silver according to the early Buddhist tradition, *Theravāda*, is unlawful and it is characterised against the eighteenth rule of *nissaggiyakaṇḍaṃ pācittiya*. According to the eighteen rule of,

> ". . . at that time, the venerable Upananda . . . was dependent as a regular diner on a certain family in Rājagaha. When solid food or soft food came to that family, a portion from that was set aside for the venerable Upananda . . . Now at that time meat came one evening to that family, a portion from that was set aside for the venerable Upananda . . . A young boy belonging to that family, getting up in the night towards morning, cried: "Give me meat." Then the man spoke thus to his wife: "Give the boy the master's portion, having got another (portion) in exchange, we will give that to the master." Then the venerable Upananda . . . dressing in the morning and taking his bowl and robe, approached the family . . . yesterday evening, honoured sir, (some) meat came, a portion from that was set aside for the master. This young boy, honoured sir, got up in the night towards morning and cried: 'Give me meat,' and the master's portion was given to the boy. What could you get with a kahāpaṇa (made of gold or made of silver or the ordinary one), honoured sir . . . kahāpaṇa-s is given up by me sir he said. . . . Then that man having given the venerable Upananda . . . a kahāpaṇa, looked down upon, criticised, spread it about, saying: "As we accept gold and silver, so do these recluses, sons of the Sakyans, accept gold and silver." Monks heard that man who . . . spread it about . . . Then these monks told this matter to the lord . . . The enlightened one, the lord, rebuked him, saying: "How can you, foolish man, accept gold and silver?" . . . Whatever monk should take gold and silver, or should get another to take it (for him), or should consent to its being kept in deposit (for him), there is an offence of expiation involving forfeiture."[214]

According to the tradition, accepting gold or silver is related to greed, hatred, and delusion. It is associated with the three kinds of feelings. More specifically, accepting gold and silver has two roots, i.e., greed and delusion. Thus, according to

[214] Vin. II. 236.

Buddhism accepting gold and silver is not right and is equal to committing an offense. Any transaction that involves gold and silver is against the nineteen rule of *nissaggiyakaṇḍaṃ pācittiya*.[215] The Buddha's strict rules regarding gold and silver paved the way for the division of early Buddhist order into the *Theravāda* and *Mahāsāṃghika*.[216]

On the other hand, such strict prohibitions are undoubtedly intended to keep one away from any attachment with worldly objects. Having attachment towards worldly object is just opposite of the prima facie of Buddhism. Thus, the tenth precepts are injunction against the attachment towards worldly objects for monks.

### 4.4. *Sikkhāpada* as the base of Buddhist Environmentalism

The *dasa-sikkhāpada—pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassana veramaṇī, mālāgandhavilepanadhāraṇamaṇḍana-vibhūsanaṭṭhānā veramaṇī, uccāsayana-mahāsayanā veramaṇī* and *jātarūparajata-paṭiggahaṇā veramaṇī*—would enable new convictions, attitudes and the way of life for the wellbeing of all sentient beings and

[215] Vin. II. 238.

[216] According to the *Cūḷavagga* of *Vinaya Piṭaka*, a century after the *Parinibbāna* of the Buddha the second council take place at Vesālī, and is brought about the ten points (*dasa-vatthūni*) of the Vajji monks of vesāli, which signified a relaxing of monastic discipline. The ten lawful practices of the Vajji's are (Vin. V. 93): (i) the storing of salt in a horn (*siṅgiloṇakappo*), (ii) the eating of food when the shadow of the sun had passed two fingers breadth beyond noon (*dvaṅgulakappo*), (iii) to eat once and then go again to the village for alms, and there eating again, if invited (*gāmantarakappo*), (iv) the holding of the Uposatha separately by monks dwelling in the same district (*āvāsakappo*), (v) the carrying out of an official act when the assembly is incomplete (*anumatikappo*), (vi) the custom of doing something because of the preceptor's practice (*āciṇṇakappo*), (vii) taking un-churned milk, even after the mealtime (*amathitakappo*) (viii) drinking unfermented palm-wine (*jaḷogiṃ-pātuṃ*), (ix) the use of a mats to sit on which were not of the prescribed size, if they were without fringe (*adasakaṃ-nisīdanaṃ*), and (x) accepting gold and silver (*jātarūparajatanti*). According to the Vajji's practice of these ten points are lawful, which regarded as unlawful by Yasa, the son of Kākaṇḍakā (*yaso kākaṇḍakaputto*). The bhikkhu Yasa openly declared these practices to be unlawful, according to him these ten points are contradicts with some *pācittiya* as well as some other monastic rules. For instance, practice of first is contrary to *pācittiya* thirty-eight, which prohibits the storage of food, second is against the *pācittiya* thirty-seven, which forbids the taking of food after midday, third is contrary to *pācittiya* thirty-five, which forbids over-eating, fourth are contravenes the Mahāvagga rules of residence in a parish (*sīmā*), fifth is also amounts to a breach of monastic discipline, seventh is in contravention of the *pācittiya* thirty-five, which prohibits over-eating, practice of eight is opposed to *pācittiya* fifty-one, which forbids the drinking of intoxicants, ninth is contrary to the *pācittiya* eighty-nine, which prohibits the use of borderless sheets, and practices of tenth is forbidden by rule eighteen of the *nissaggiyakaṇḍaṃ pācittiya*, which forbidden monks to accept gold and silver. These ten points become a cause of dispute between the bhikkhu Yasa and the bhikkhu-s of Vesāli, Vajji, which seen as the step towards the foundation of sect.

nature. When one refrains from killing, stealing, lying, exhibiting sensual pleasure, intoxicating drinks, eating at forbidden time, accepting gold and silver and so forth, he/she positively promotes the welfare of all. The practice of ten moral precepts affirms a virtuous way of life that brings merit for doer and make them realise their responsibility towards all other living and non-living creatures. Thus, the Buddhists *dasa-sikkhāpada* reveals an ascetic model of environmentalism. The model advocates successful maintenance and sustenance of precepts for the spiritual perfection that implicitly include non-destructive human relations with the environment; more specifically, environmentalism.

The *dasa-sikkhāpada* moral precepts are imposed to regulate the negative actions of individuals only after they have been committed. For instance,

> "The *Suttavibhaṅga* describes the circumstances leading to the first defeat concerning sexual activity (1/1). *Sudinna* had received novice (*pabbajjā*) and full-ordination (*upasaṃpadā*) and dwelt on alms near a village of the Vajjians. A famine occurred and he returned to Vesālī, his parents' neighborhood, where food was plentiful. His parents attempted to entice him to resume lay life with his former wife and employ the extensive family wealth for meritorious action. He declined, but when urged to produce an heir to stop the Licchavi from taking over their property, he relented and engaged in intercourse with his former wife three times, and she conceived a son. The *devā* loudly proclaimed this immoral act. In time, Sudinna's former wife gave birth to a son and, Sudinna suffered acute remorse. (SV. 1:23-33)."[217]

According to the above passage, Sudinna with joining the Buddhist monastic order renounced both the family liability and sexual attachment, however he broke the vows. He had destroyed the foundation of his practice of being a recluse. According to the text, a true recluse is one who renounces all family concerns and leads a celibate life to realise the goal of the *dhamma*; whereas, the Sudinna has engaged in both the affairs. After seeing such incident, the Buddha made a permanent rule against sextual attachment for a recluse. The Buddha is recorded as saying in the *Mahāvagga*,

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[217] Ian J. Coghlan, "A Survey of the Sources of Buddhist Ethics," *JBE* 11, 2004, 153.

> "I allow you, monks, having ordained (a monk), to give him a companion and to explain four things which are not to be done. When a monk is ordained he should not indulge in sexual intercourse, even with an animal. Whatever monk indulges in sexual intercourse, he becomes not a (true) recluse, not a son of the Sakyans. As a man with his head cut off could not become one to live by that bodily connection, even so a monk, having indulged in sexual intercourse, becomes not a (true) recluse, not a son of the Sakyans. This is a thing not to be done by you as long as life lasts."[218]

The Buddha's moral precepts are injunctions against negative actions. At the same time, the goal of the *nibbāna* demands ethical purity. For the ethical behaviour as well as for the abstinence from unskillful acts, the Buddha enjoined moral precepts. In this sense, the early Buddhist moral precepts, more precisely, *dasa-sikkhāpada*-s are reactive rather than proactive.

The Buddha gives *dhamma*-s of virtuous behaviour after the incidents like, sexual attachment, family affairs, and so on, occurred. Moreover, according to the text *Suttavibhaṅga*, the Buddha had waited for the right time for the course of training. The texts state that, the Sāriputta requested the Buddha to make known the course of training for disciples, but the Buddha replied by saying "[w]ait, Sāriputta, wait, Sāriputta. The Tathāgata will know the right time for that. The teacher does not make known, Sāriputta, the course of training for disciples, or appoint the *pāṭimokkha* until some conditions causing the cankers to appear here in the Order . . . Some conditions do not . . . appear . . . until the Order has attained long standing . . . [or] . . . full development . . . [or] . . . the chief greatness of gain . . . [or] . . . great learning" (SV. 1: 19)."[219] The passage of *Suttavibhaṅga* clearly affirms that the Buddha course of training for disciples was reactive. The Buddha proclaims the ten moral precepts of *sikkhāpada* for restraining the members of the Order form the evil acts, and refraining from unskilful deeds.

Although the moral precept of *dasa-sikkhāpada*-s affirms an inner agential purification as well as it is concerned with an agent actions and does not affirm a

[218] Vin. IV. 95.
[219] Coghlan, "A Survey of the Sources of Buddhist Ethics," 148.

conservation-oriented model of ecological ethics, but it implicitly includes environmentalism. The *dasa-sikkhāpada* highlights the ascetic model of environmentalism. This leads to an ideal where all individuals are encouraged to act in a manner that supports and works toward the greater good of society. Being a good Buddhist brings them closer to practice ethics to maintain the ecological order around them without being conscious of it. If monks are not harming beings, or eating once in a day, they are simply living their monastic rules not "protecting the environment" per se. There are mere Buddhists, practicing their *dhamma* for the spiritual goal. The practice of *dhamma*-s for spiritual perfection implicitly includes environmentalism. The successful maintenance and sustenance of monastic rules for their own, paves the way for the protection of the natural phenomena, which shows that the Buddha's *dhamma* is more proactive than reactive. For instance, instead of protecting the trees and animals from poachers, the Buddhists go on to abstinence of the violence towards animals and other sentient beings. Their refraining from harming and killing animals and other sentient beings are for spiritual perfection, however that implicitly includes preservation of animals and other sentient beings. Therefore, the *dasa-sikkhāpada* instead of turning Buddhists into an environmentalist strives to build and strengthen the relationship among human and nature.

# Chapter 5

# Summary and Conclusion

"The earth has enough for one's need but not for one's greed."

(Mahatma Gandhi)

In the thesis, we have investigated what do the early Buddhist texts, concepts, and traditions tell us about the nature-human relationship. We have argued that the early Buddhist metaphysics and ethical teachings, composed in the Pāli *Ti-piṭaka*-s implicitly include environmentalism. However, there are some scholars such as Ian Harris, Paul Waldau, Lambert Schmithausen and others, who believe that the early Buddhism cannot be served as a base upon which the ecological ethics can be structured. More specifically, the early Buddhist elements do not answer the most of the present environmental problems. On the other hand, the early Buddhist elements are anthropocentric and the early Buddhist worldview does not harmonise with environmentalism. Whereas, the scholar like Alan Sponberg, P. A. Payutto, Pragati Sahni, Padmasiri *de* Silva and others, believe that the early Buddhist texts, concepts, and traditions explicitly talk about the nature-human relationship; more specifically, about environmentalism. According to them, there is much within the early Buddhist tradition that can serve a sound and alternative resource to understand environmental ethics. Growing concern of Buddhism for sustainable environmentalism has led to the emergence of many new concepts of ecological ethics; such as eco-Buddhism, green-Buddhism and so forth. Moreover, from the beginning of green-Buddhism movement,

Buddhists, researchers, religious leaders, and environmentalists found that Buddhism is supportive and noteworthy to the environmental values.

The early Buddhist concepts, texts, and traditions affirm an optimistic position regarding Buddhist environmentalism. However, environmental problems such as deforestation, global warming, water and air pollution, land degradation, loss of biodiversity, rising sea-levels, ozone depletion, and climatic change (just to name a few) have emerged in the past few centuries. Most of these environmental problems simply did not exist at the time of the Buddha. Thus, the early Buddhist tradition cannot offer a particular solution to the environmental issues of today's world. Although the early Buddhism does not appear to provide any direct answers to environmental challenges, yet it contains an indirect response to the environmental devastation. The early Buddhist metaphysical and ethical principles inherently suggest deep-rooted sense of environmentalism. The genesis of environmentalism lies in the metaphysical and ethical system of early Buddhist philosophy. To make a systematic understanding of the early Buddhist philosophy and environmentalism, the thesis offers a philosophical study of the early Buddhist texts, their concepts, and the *Theravāda* tradition. In our analysis, we have tried to identify the limits of previous scholarship on the matter of the affinity between the early Buddhist philosophy and environmentalism and have answered the research questions that are stated in chapter 1.1.

Buddha began his teachings with the existential problem of human suffering (*dukkha*) caused by desire (*taṇhā*). He also taught that by following the eightfold path (*aaṭṭhaṅgika magga*) one might overcome their desire as well as suffering. With this phenomenology of *dukkha*, its *samudaya* (origin), its *nirodha* (cessation) and its *nirodha-gāminipaṭipadā* (way to remove), the Buddha preached a human-centered philosophy, which precisely talks about the individual's soteriological goal of the *nibbāna*. Though Buddhism affirms a human-centered philosophy of *nibbāna*; it provides a practical way of life that implicitly includes environmentalism. Moreover, the Buddha gave his *dhamma*-s 2600 years ago, to overcome *dukkha* by means of moral behaviour and meditative practices, which could open a green practice path and could be successfully applied as an overarching term for the ecological sustainability by promoting the welfare of all beings in nature. Buddhism advocates human life in

harmony with all sentient beings. Nevertheless, Buddhism neither directly affirm any conservation of animals, plants, material entities, a conservation-oriented model, nor an anthropocentric (strong) environmental ethics.

Most of the environmental problems are the result of a human desire for pleasant things and the desire to live a luxurious lifestyle. The environmental problems are due to human greed, hatred, and delusion. The three roots of unwholesome behaviour directly or indirectly lead humans towards an extensive consumerism. Thus, the early Buddhists do not blame technological development or poor conservation methods for environmental devastation. According to them, the bad human attitudes and behaviours are the main reasons behind environmental degradation. More specifically, according to them, there is a direct relationship between environmental degradation and human moral deterioration. Thus, it is said that what we are facing is not merely an environmental crisis, but a multidimensional crisis, which has social, economic, political, moral, and spiritual overtones. The profound sense of the interconnectedness of human behaviour and natural phenomena can be seen throughout the early Buddhist texts, concepts, and traditions.

The deep sense of the interconnectedness between morality and natural phenomena is a constant theme in the early Buddhist Pāli literature. For instance, according to the *Aggañña Sutta* (DN. III. 80-98), the evolution of the world is because of human craving. The roots of unwholesome emotion adversely impact the society and the environment. Human beings out of desire, hatred, and delusion develop an unwholesome attitude causing suffering and destruction to the natural environment. According to the tradition, all the members of the biotic community are dependent on each other in a complex web of life. They reflect themselves in one another as illustrated by the principle of *paṭiccasamuppāda*. In this sense, all phenomena such as animals, humans, plants, mountains, rivers and so on, are deeply connected and interdependent with one another. The interdependence of all beings in a network of relationship may be referred as a biotic community. In short, Buddhism has an environmental philosophy of a sustenance thesis, which covers nature, humans, animals, and the entire ecosystem as interconnected phenomena.

The early Buddhist texts clearly denote the intimate relationship humans with the natural environment. For instance, in the text *Theragāthā* (1091-1145), the Thera Tālapuṭa sees that there is no difference between him and nature, they are both dependent, subject to change, impermanent and they emerge as relational. In addition to this connection between human and nature, the early Buddhist Pāli texts also indicate that there are no differences between the self and others. All phenomena are subject to constant change and are interdependent. In this sense, the early Buddhist elements affirm a non-dualistic philosophy of nature which advocates that all phenomena have one nature, i.e., *anicca*, *dukkha*, and *anattā*. All beings are merely a complex unity of the five aggregates and subject of constant change. Knowledge of such non-duality and connectedness eventually brings a strong sense of ecological sensibility.

Such non-duality and the interdependence of Buddhism reveal the moral dimension of life. Knowledge of the universal characteristics of phenomena and interdependence motivate an agent to act in accordance with the natural law. Thus, the Buddhist theory of *paṭiccasamuppāda* advocates a holistic worldview affirming that one should act for the attainment of the highest spiritual goal as well as for the well-being of the society. In this sense, Buddhist ethical behaviour is based upon the natural law of conditionality. The Buddhist principle of *paṭiccasamuppāda* is not merely limited to explain what is what but it is also at the centre of the Buddhist ethics; more precisely, the principle of *paṭiccasamuppāda* is the fundamental concept of Buddhist ethics.

On the other hand, all actions have consequences, and that the result decides one's future existence in this very life, or in the next rebirth, or in some subsequent rebirths. The law of *kamma* is nothing other than the law of universal causation; more precisely, the law of moral causation specifically affirms that all deeds produce fruits. The concept of *kamma* is practically embodied with the principle of *paṭiccasamuppāda*. The twelve *nidāna*-s of the *paṭiccasamuppāda* is the root context for understanding action and its consequences which reveal that human actions in the form of thoughts, speeches, and deeds sow seeds for consequences; both good and bad. Those who engage in a evil physical, mental, and vocal action, they reborn in the lower states of existence and if their consequences ripen in the human world then it inevitably brings them pain and misfortune. Whereas, those who engage themselves in good actions, get rebirth in

the higher states of existence and if their consequences ripen in the human world they enjoy pleasure and good fortune. A good act will frequently lead to pleasant results and an evil act to the unpleasant ones. Thus, it is said that what is done to you is the maturation of your *kamma*. Good and bad rebirths are not seen as the rewards and punishments, but the natural results of certain kinds of actions. Understanding of interdependence leads one to act meritoriously and to practice only those deeds which bring happiness to self as well as to their surroundings. The practice of such skilful actions contributes in overcoming environmental sufferings. Thus, the early Buddhists way of life for the *nibbāna* does not affirm a strong anthropocentrism, rather than a weak anthropocentrism. The Buddhist way of life for the *nibbāna* extends love and care to others.

Our study then goes on to indicate that the practice of ten moral precepts, i.e., *Dasa-Sikkhāpada* affirms a virtuous way of life that brings merit for the doer and makes them act responsibly by taking care of other creatures. The Buddha enjoined different sets of moral precepts to be observed by people in order to make them learn ethical behaviour and to keep them away from acting unskillfully. Despite the critical examination of all the set of ethical precepts which are recorded in the early Buddhist Pāli literature, we have investigated the ethical precepts of *sikkhāpada*. The *sikkhāpada* advocates the right way to lead our lives, which generates compassion towards others and also helps in eradicating the attitude to harm others. It would enable us to new convictions, attitudes, and the ways of life for the welfare of all sentient beings and the fitness of nature as well.

The Buddhists *dasa-sikkhāpada* reveals an ascetic model of environmentalism that advocates successful maintenance of ethical precepts for the spiritual perfection and implicitly promotes non-destructive human relations with the environment. The practice of *dasa-sikkhāpada* affirms a conservation-oriented model of environmental ethics. The *dasa-sikkhāpada—pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassana veramaṇī, mālāgandhavilepanadhāraṇamaṇḍana-vibhūsanaṭṭhānā veramaṇī, uccāsayana-mahāsayanā veramaṇī* and *jātarūparajata-paṭiggahaṇā veramaṇī*—would enable new

convictions, attitudes, and the way of life for the well-being of all sentient beings and nature. When one refrain from killing, stealing, lying, sensual pleasure, intoxicating drinks, eating at the forbidden time, accepting gold and silver and so forth, he/she positively promotes the welfare of all. The practice of *dhamma*-s for spiritual perfection implicitly includes environmentalism, which shows that the Buddha's *dhamma* and the Buddhists way of life are more proactive rather than reactive. For instance, instead of protecting the trees and animals from poachers, the Buddhists went on to practice abstinence from violence towards animal and other sentient beings. Of course, their refraining from harming and killing sentient beings is for their own spiritual perfection; however, that implicitly includes preservation of animals and other sentient beings. Therefore, the *dasa-sikkhāpada* instead of turning Buddhists into an active environmentalist, strives first to build and strengthen the compassionate relationship among all sentient beings and this relation naturally paves the way for ecological sustainability at large.

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# Appendix

## List of Publications

- Anand, Abhinav and Ajit Kumar Behura. "Women and *Nibbāna*: An Analysis of Early Buddhist Texts." *Journal of Dharma* 41(1), (January-March 2016), 65-86.
- Anand, Abhinav and Ajit Kumar Behura. "Pali *Majjhima Nikaya Sutta* and their Parallels Discourses in the Chinese Agamas." *Research Journal of Philosophy and Social Sciences (*RJPSSs) 42(1), (2016), 157-168.
- Anand, Abhinav and Ajit Kumar Behura. "Environmental Crisis: An Explanation from Buddhist Standpoint." *Review Journal of Philosophy and Social Sciences (RJPSS)* 41(1), (2016), 74-83**.**
- Anand, Abhinav and Ajit Kumar Behura. "Right to Life of an Unborn: Practice of Abortion in South Korea from a Buddhist Standpoint." *Journal of the International Association of Buddhist University (JIABU)* 8(2), (2015), 81-88.

*Journal of Dharma* 41, 1 (January-March 2016), 65-86

# WOMEN AND *NIBBĀNA*: An Analysis of Early Buddhist Texts

**Abhinav Anand and Ajit Kumar Behura**♦

***Abstract***: *Pāḷi* Buddhist texts present a mixed basket of egalitarian and non-egalitarian, and soteriologically inclusive and androgynous Buddhist worldviews towards women. Despite the institutional androcentrism and ascetic misogyny these texts teach that Gotama, the Buddha gave teachings to all human beings irrespective of their caste and gender, and also taught that women are equally capable of realising fruits of stream-attainment (*sotāpanna*), once-returning (*sakadāgāmī*), non-returning (*anāgāmī*) and the highest spiritual goal (*nibbāna*, *arahant*). The *Theragāthā* and *Therīgāthā* narrate the stories of Buddhist men and women, who realized perfection during the lifetime and after the death of historical Gotama the Buddha. The paper argues that in spite of the negative portrayal of women in some of the texts, early Buddhist worldviews were progressive with regard to the gender issue, though sexual difference is affirmed, a common *saṅgha* is not provided for both sexes, and additional rules are given for nuns. The social and institutional patriarchy does not exclude women from realising *nibbāna*.

***Keywords***: *Bhikkhu/Bhikkhunī-Saṅgha*, Gender, *Nibbāna*, *Paṭicca-samuppāda*, *Therīgāthā*, Soteriological Inclusiveness.

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## 1. Introduction

Buddha began his teachings with the existential problem of human suffering (*dukkha*), caused by *taṇhā* / craving (*dukkha-samudaya*), taught that it is possible to stop suffering (*dukkha-nirodha*) and preached the path to remove suffering (*dukkha-nirodha-gāminī-paṭipadā*), consisting of the eight-fold paths (*ariyo-aṭṭhaṅgiko-maggo*): right view (*sammā-diṭṭhi*), right conception (*sammā-sankappa*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), right effort (*sammā-vāyāma*), right mindfulness (*sammā-sati*) and right concentration (*sammā-samādhi*). Buddha[1] gave his teachings equally to both men and women[2] to overcome suffering and get out of *saṃsāric* existence by means of moral behaviour and meditative practices. Early Buddhism clearly held that one's sex, like one's caste or class presents no barrier to attaining the liberation from suffering.[3] The early Buddhist tradition affirms the ideal of

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[1]In this study Buddha is the historical Gotama the Buddha and they are used as synonyms. In the *Mahâpadāna-sutta*, Gotama the Buddha refers to previous six Buddhas, i.e., Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana and Kassapa. Maurice Walshe, *The Long Discourses of the Buddha*: A Translation of the *Dīgha-nikāya*, Boston: Wisdom Publications, 1995, 199. However, *Buddhavaṁsa* refers twenty eight Buddha's names. For details see I. B. Horner, *The Minor Anthologies of the Pāḷi Canon: Chronicle of Buddhas (Buddhavaṁsa) and Basket of conduct (Cariyāpiṭaka)*, Oxford: The Pali Text Society, 1975, 2000, xl-xlii.

[2]According to the *Saṃyukta-āgama* discourse and the *(Mūla-) Sarvāstivada Vinaya*, the Buddha himself taught the *dhamma* to nuns. However, according to the *Nandakovāda-sutta*, when Mahāpajāpatī Gotamī, followed by a group of nuns, approached Buddha and requested him to give teachings and *dhamma* to nuns, he appointed *bhikkhu* Nandaka to teach dhamma to *bhikkhunī*-s. See Ven. Anālayo, "Attitudes Towards Nuns: A Case Study of the Nandakovāda in the Light of its Parallels," *Journal of Buddhist Ethics* 17 (2010), 331-400, footnote no. 15; *A Comparative Study of the Majjhima-nikāya*, Vol. 2, Taipei: Dharma Drum Publishing Corporation, 2011, 832.

[3]Alan Sponberg, "Attitudes toward Women and the Feminine in Early Buddhism" in *Buddhism, Sexuality, and Gender*, ed. José Ignacio Cabezón, New York: State University of New York Press, 1992, 3-36.

equality: a complete equality between all human beings irrespective of their gender and others in all respects. Buddha taught a path of salvation equally to both men and women, , the same path to realise the fruit of *nibbāna* for both sexes. This was revolutionary to the then prevailing social situation where women were subordinate to men. It is true that in spite of the Buddhist teachings, patriarchy did not completely vanish but women became conscious of their spiritual capability and rights. While making a path of salvation to women Buddha helps them to overcome their social injustice, and they joined Buddhist *saṅgha* and some of them became *arahant*.

Buddha *dhamma* is given to all who join the *saṅgha* – *upāsaka* (male follower), *upāsikā* (female follower), *bhikkhu* (monk) and *bhikkhunī* (nun) community – without any prejudice to remove their *dukkha*. To get rid of their *dukkha upāsaka*-s and *upāsikā*-s practice *dhamma* within their household lifestyle under supervision of monks/nuns, while *bhikkhu*-s and *bhikkhunī*-s renounce their household life and lead a chaste life within the *saṅgha*. Ordained followers follow *Vinaya* rules designed to lead the followers to *nibbāna*. In the *Vinaya-piṭaka* there are 227 rules for monks and 311 for nuns. Additional 84 rules for nuns[4] can be interpreted as given for the well being of *saṅgha* and women. However, it shows inconsistency in the Buddha's attitude towards women. Instead of the ideal equality to both sexes that he had taught, he has imposed special rules and regulations for nuns. The early Buddhist vision of women was soteriologically inclusive but institutionally androcentric: nuns are subordinated to monks. Some of the early Buddhist texts portray women very negatively, and considered women rebirth as a consequence of *akusala kamma* of previous lives.

Buddhist fourfold community expect to observe Buddha's teachings for *nibbāna*, which is given in the *Pāḷi-tipiṭaka*, consisting of *Sutta, Vinaya* and *Abhidhamma Piṭaka*. The *Sutta-piṭaka* contains

[4]According to Lee Chi-Ran, "the additional rules are not an added burden, but only elucidate other rules. As for the unnumbered rules, there are many more for monks than for nuns"<http://ibeihq.net/files/documents/11.pdf> (22.08.2015)

religious doctrines and philosophical principles based on psychological ethics.[5] The *Vinaya-piṭaka* (VP), consisting of *Pārājika*, *Pācittiya*, *Mahāvagga*, *Cūḷavagga* and *Parivāra* mainly deals with rules and regulations of the *bhikkhu and bhikkhunī-saṅgha*. And the *Abhidhamma-piṭaka*, recognised as the higher doctrine of the Buddha, expounds the quintessence of his profound teachings.[6] Though, there are eleven texts in which women are as protagonists - *Vinaya-piṭaka, Therīgāthā, Saṃyutta-nikāya, Apadāna, Avadānaśataka, Divyāvadāna, Dhammapadaṭṭha kathā, Maṇimēkalai, Paramatthadīpanītherīgāthaṭṭha kathā, Aṅguttara-nikāya* and *Manorathapūraṇī*[7] - this study is limited to the *Sutta* and *Vinaya piṭakas*[8] selected discourses to examine spiritual capability of women and early Buddhist egalitarian and non-egalitarian worldviews towards women.

(i) *Sutta-piṭaka*: all five *nikāya*-s speaks about women. In the first *nikāya Mahāparinibbāṇa-sutta* (DN II. 141), Ānanda asked Buddha how to act, behave and speak towards women.[9] The second *nikāya Bahudhātuka-sutta* (MN III. 65), says it is impossible for a woman

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[5]*Sutta-piṭaka* comprises of *Dīgha-nikāya* (DN), *Majjhima-nikāya* (MN), *Saṃyutta-nikāya* (SN), *Aṅguttara-nikāy* (AN) and *Khuddaka nikāya* (KN), consisting of fifteen individual texts, i.e., *Khuddakapāṭha*, *Dhammapada*, *Udāna, Itivuttaka, Sutta-nipāta, Vimāna-vatthu*, *Peta-vatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga, Apadāna, Buddhavaṃsa* and *Cariyāpiṭaka*.

[6]It is composed of seven texts, i.e., *Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggala-paññatti*, *Katthāvatthu, Yamaka* and *Paṭṭhāna*.

[7]Alice Collett, "Buddhism and Gender: Reframing and Refocusing the Debate," *Journal of Feminist Studies in Religion* 22, 2 (2006), 55-84.

[8]Among the remaining texts, *Avadānaśataka* and *Divyāvadāna* contain stories of conversion with female protagonists. These may have been part of the vinaya of the *Mūlasarvāstivādin* School. The *Dhammapadaṭṭhakathā* is a commentary on *Dhammapada*, which contains stories of women disciples. The *Maṇimēkalai* deals with the story of a woman who renounces life as a courtesan to become a Buddhist nun. *Paramatthadīpanītherīgāthaṭṭhakathā* is a commentary on the *Therīgāthā*, the lives of the elder nuns, and *Manorathapūraṇī* is a commentary *aṅguttara-nikāya* that contains stories about thirteen eminent nuns.

[9]Walshe, *The Long Discourses of the Buddha*, 264.

to be a fully awakened Buddha.[10] Third *nikāya* contains *bhikkhunī-saṃyutta* (SN I. 281-297) refers to ten short *sutta*-s about eminent nuns, i.e., Ālavikā, Somā, Mahāpajāpatī-Gotamī, Vijayā, Uppalavannā, Cālā, Upacālā, Sīsūpacālā, Selā and Vajirā.[11] Fourth *nikāya* contains *Etadagga-vagga* (AN I. 25-26), lists foremost followers, who were known in early Buddhism for their special skills. The ten foremost *upāsikā*-s named in the list are Sujātā (daughter of Senānī), Visākhā Migāramātā, Khujjuttarā, Sāmāvatī, Uttarā Nandamātā, Suppavāsā (the Koliyan daughter), Suppiyā, Kātiyānī, Nakulamātā and Kālī of Kuraraghara.[12] The thirteen *bhikkhunī*-s named in the list are: Mahāpajāpatī Gotamī, Khemā, Uppalavaṇṇā, Paṭācārā, Dhammadinnā, Nandā, Sonā, Sakulā Bhaddā Kuṇḍalakesā, Bhaddā Kāpilānī, Bhaddā Kāccanā, Kisāgotamī and Sigālamātā.[13] The fifth *nikāya* text, *Therīgāthā*[14] contains 522 verses recorded by a group of at least seventy one nuns declaring their successful attainment of *arahant*. Another text of the *Khuddaka-nikāya*, *Apadāna* contains *therī-apadāna* that refers forty elder *bhikkhunī*-s who have attained state of *arahant*. Moreover, all *nikāya*-s of the *Sutta-piṭaka* are significant and important to understand early Buddhist worldviews on women.

(ii) In the *Vinaya-piṭaka*, there are rules for *bhikkhu*-s and *bhikkhunī*-s to regulate the life within the community as well as their relation to the laity. *Pāḷi Vinaya* contains two texts for nuns: the *Bhikkhunī-khandhaka* and *Bhikkhunī-vibhaṅga*. According to *vinaya* literature the Buddha at first refused (three times) women

[10]I. B. Horner, *The Collection of Middle Length Sayings* (*Majjhima-nikāya*) Vol. III, Oxford: The Pali Text Society, 1999, 109.

[11]Bhikkhu Bodhi, *The Connected Discourses of the Buddha*: A new Translation of the *Saṃyutta-nikāya*, Boston: Wisdom Publication, 2000, 221-230.

[12]Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*: A Translation of the *Aṅguttara-nikāya*, Boston: Wisdom Publication, 2012, 112-113.

[13]Bodhi, *The Numerical Discourses of the Buddha*, 111.

[14]The text is a unique testimony on women in Buddhism, women authors describing their religious experiences.

(Gotamī)[15] to be ordained, but his decision was changed later and women were admitted to the *saṅgha* subject to (i) special eight rules known as *garudhammā*-s,[16] and (ii) rules regarding *bhikkhunī* ordination. These additional rules of nuns made them institutionally subordinate to monks.

Both *piṭaka*-s present inconsistent Buddhist positions to women. Before going into the textual analysis of selected discourses of these *piṭaka*-s texts, we shall investigate the theoretical basis in *paṭiccasamuppāda*, *anattā*, *anicca* and *kamma*.

## 2. Buddhist Theory of *Paṭiccasamuppāda* and Women

The term *paṭiccasamuppāda* is a combination of two terms *paṭicca*, 'having come on account of,' and *samuppāda*, 'arising', which affirms that nothing exists on its own: everything (except *nibbāna*) including *dukkha* and rebirth, arise and exist due to the presence of certain conditions. According to the *Majjhima-nikāya* (MN III, 63), "... if this is, that comes to be; from the arising of this, that arises. If this is not, that does not come to be; from the stopping of this, that is stopped."[17] The fourfold formula says nothing is permanent and unchangeable; B arises because of A, and C arises

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[15]His initial refusal to Gotamī is interpreted differently by scholars. For example, Kate Crosby, (2014, 219-220), in her book *Theravāda Buddhism: Continuity, Diversity, and Identity*, argues Buddha's rejection of Gotamī is not a rejection of her following a celibate spiritual life, but her home into homelessness. Moreover, Analayo (2011, 289) claims that Buddha refuse to Gotamī may seen as his suggestion to her, she could live a celibate life but at home, in a more protected environment. Analayo, "Mahāpajāpatī's Going Forth in the Madhyama-āgama," *Journal of Buddhist Ethics* 18, (2011), 267-317.

[16]The term *garudhammā* is ambiguous, word *garu* means "heavy, weighty, grave," as for example in the expression *garukāapatti*, a grave or major offense. But *garuṃkaroti*, refers "to make weighty," means "to respect," and *garukāta*, "respected." Thus, *aṭṭhagarudhammā* can mean either a heavy, grave rule or a rule to be respected, a principle of respect. Or "The *garudhammā*-s are principles that are to be treated with respect by the *bhikkhunī*-s who accept them." Bodhi, *The Numerical Discourses of the Buddha*, endnotes no 1733.

[17]Horner, *The Collection of Middle Length Sayings* Vol. III, 107.

because of B; when there is no A there is no B and when there is no B there is no C. Cause and effects are interlinked; all factors are mutually responsible for the existence of others.

Buddha gave this in defence of acceptance of *ātman* as permanent and unchangeable entity. Moreover, *paṭiccasamuppāda* should be understood to no more than an inquiry into the nature of the self (or better, the lack of a self).[18] Buddhist scriptures reject *ātman* as a permanent entity and advocate *anattā-vāda*: the arguement that there is no permanent and unchangeable self. It is argued that existence of *ātman* as a permanent entity in *micchā-diṭṭhi*, which is one of the most powerful sources of *dukkha*. To the view that the negation of a subjective spiritual entity will produce great anxiety in ordinary human beings (MN I, 136),[19] Buddha has given a psychophysical analysis of an individual:

> Everything he did so he stumbled upon one or the other of the different aspects of experiences such as feeling (*vedanā*), perception (*saññā*), disposition (*sankhārā*) or consciousness (*viññāṇa*). If there was anything other than these psychic elements that constitutes the human personality; it was the body (*rūpa*).[20]

Each of these aggregates is subject to change, transformation and destruction; they all are impermanent (*anicca*) and there is neither any inherent permanent quality of existence nor any permanent entity. The *pañca-khandha*-s construct an individual personality in which there is no room for gender, because none of *khandha*-s are identical with any sexes. Human life begins at the moment of conception (MN I, 265-66),[21] and sex of a person is determined at that moment of conception, and it continues till death. Buddhism thus affirms both *anattā-vāda* and gender. It is argued that if all phenomena are impermanent and insubstantial

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[18]Eviatar Shulman, "Early Meaning of Dependent Origination," *Journal of Indian Philosophy* 36, 2 (2008), 297-317.

[19]Cited in David J. Kalupahana, "The Concept of Self and Freedom in Buddhism" in *Indian Philosophy of Religion*, Vol. 13, eds., Roy W. Perrett, Dordrecht: Kluwer Academic Publishers, 1989, 93-113.

[20]Kalupahana, "The Concept of Self and Freedom" 94

[21]Horner, *The Collection of Middle Length Sayings* Vol. I, 321-322.

then there should no self-existent entities with inalienable and unchanging characteristics such as maleness or femaleness.[22] However, a separate *saṅgha* and extra rules in the *Vinaya-piṭaka* for women show Buddhist belief in the true existence of gender.[23] Moreover, absence of common *saṅgha* to men and women and true existence of gender is contrary to the Buddhist principles of *paṭiccasamuppāda*, *anicca*, *śūnyatā* and *anattā*.

Sex segregation within early Buddhism by the enforcement of rules, laws, order, etc., can be seen as societal pressures, historical practices and socialized preferences. The social and religious climate of ancient India in which the Buddha lived, male hierarchy was prevalent. Women identities were dependent on their male companions such as, father, husband, brother and son. There are stories of nuns recorded in the *Therīgāthā* that show the social patriarchy and andocentric social structures. For example, Kisā-gotamī (*Therīgāthā* 215-221) became *bhikkhunī* out of great suffering (*atidukkha*) that came to her after deaths of her all male companions and family members.[24] The young women who wanted to join *saṅgha* encounter resistance from their families, and were regarded as failing in their duty to sustain the family and bear children.

Perhaps it is this prevailing social patriarchal system that made Buddha reluctant to open *saṅgha* door to women. For example, Buddha refused thrice the request of Gotamī to home into homelessness (VP II. 252).[25] Not only that Buddha was reluctant to open *saṅgha* door to women, he was not able to challenge

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[22]Diana Y. Paul, *Women in Buddhism: Images of the Feminine in the Mahāyāna, Tradition*, Berkeley: University of California Press, 1985, 217.

[23]Authors like Alan Sponberg (1992), Kathryn R. Blackstone (2000), and Karma Lekshe Tsomo (1998) discuss whether Buddhism has maintained a clear distinction between women and men throughout its history.

[24]Kathryn R. Blackstone, *Women in the Footsteps of the Buddha: Struggle for Liberation in the Therīgāthā*, Delhi: Motilal Banarsidass Publishers Private Limited, 2000, 43.

[25]I. B. Horner, *The Book of the Discipline (Vinaya-piṭaka)* Vol. V (Cullavagga), Oxford: The Pali Text Society, 2001, 352-53.

prevailing attitudes about gender roles in society. For example, when Gotamī wanted to amend the first rule of *garudhamma* "nuns must greet monks" so that the monks and nuns would greet each other, Buddha refused it, though, saying that other sects, with less concern for guarding their discipline, did not allow the greeting of women, so how could he? (VP II. 257).[26] Buddha was well aware of the social customs of male hierarchy and did not want a reform on the matter. It shows that though Buddha held an optimistic view about female capacity for enlightenment and taught the ideal of the equality of genders, due to social and institutional patriarchy of the time he failed to put the teachings into practice.

### 3. Buddhist Theory of *Kamma* and Women

Gender continuity across lives are reported and discussed in Buddhist scriptures, men are normally reborn as men and women as women. For example, Sāriputta, one of the main disciples, was always born as male in his previous lives. Buddha's wife Yasodharā was always reborn with female sex.[27] Beside this according to Buddhist scriptures a specific gender male or female appears in a body as an effect of past *kamma*, which can be switched to another in next rebirth. Gender identity like class identity is subject to impermanence, and *dukkha* across lives is based on *kusala* (wholesome) or *akusala* (unwholesome) *kamma*. For example, *Sakkapañha-sutta* (DN II. 271), says a Sakyan girl called Gopikā who had faith in the Buddha, *dhamma* and *saṅgha*, and who observed the precepts (*sikkhāpada*) scrupulously rejected the status of a woman, and developed the thought of becoming a

[26] Horner, *The Book of the Discipline* Vol. V, 358-359.

[27] According to Naomi Appleton (2010) Buddha's wife was bound to him in birth after birth. There are other women who choose to be reborn as women for the sake of *saṅgha*. Many women made offerings to past Buddhas and resolved to become prominent nuns or laywomen in the *saṅgha* of Gotama the Buddha. Moreover, whether these women as Gotama's wife was bound to rebirth as his female companions or they choose their life to reborn as his (Buddha) female companions is not very clear within Buddhist scriptures.

man, reborn in a heaven-state among the thirty-three gods, known as Gopaka, the *deva*-s' son. Further *sutta* reports that there were three other monks who, having observed the holy life under the Buddha had been reborn in the inferior condition of *gandhabba*-s, because they lived indulging in the pleasures of the five senses.[28] Fifth century Buddhist commentator Buddhaghosa's in his *Dīgha-nikāya* commentary claims how the male sex and the female sex arise in the being out of their *kamma*:

> Those who were women formally, at the time of human being, of these the female sex appeared, of these who were men, the male sex. For really when women obtain the state of manhood, they do so having fulfilled the *dhamma*-s [that are] conditions for manhood. Man obtains the state of womanhood dependent on sensual / sexual misconduct. Then, usually, the female sex of the women appears, and the male sex of the man appears.[29]

According to Buddhaghosa, a woman may be reborn as man if she fulfils the *dhamma* conditioned for manhood. On the other hand, indulging in sexual misconduct or not observing the third precept cause for rebirth as women. Vasubandhu teaches that a woman who attains the level of supreme mundane qualities will receive a male form in her next life, and a man who reaches this level of realization is guaranteed that all of his future bodies will be male.[30] It shows that the men is superior and disappears through grossly immoral conduct and the women is inferior and appears through weak moral conduct. Rebirth as women is an unfortunate birth, and the result of negative *kamma* of previous lives makes women inferior to men. Indeed, Buddhist literature demands women to accept the patriarchy: "Being a good girl usually means accepting and fostering male dominance as necessary, just, and adequate. Such good girls can then be reborn

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[28]Walshe, *The Long Discourses of the Buddha*, 325.

[29]Buddhaghosa, *Sumaṅgalavilāsinī* D.III-a 869, cited in Pascale Engelmajer, *Women in Pāḷi Buddhism: Walking the Spiritual Paths in Mutual Dependence*, Oxford: Rutledge, 2015, 30.

[30]Vasubandhu, *Abhidharmakośabhāṣya*, cited in John Powers, "Gender and Virtue in Indian Buddhism," *Cross Currents* 61 (2011), 428–440.

as men in future lives, in which they will enjoy all the privileges and perks that go with having a penis."[31] Birth as women is considered as opportunity to repay their bad *kamma* of previous lives by enduring extra sufferings during childbirth and other such occasions.[32] Buddhist tradition advises mothers to encourage her beloved son to emulate the best *upāsaka* or *bhikkhu*, and her beloved daughter to emulate the best *upāsikā* or *bhikkhunī* (SN XVII, 3 § 23.3, 24.4).[33] It is said that a woman may gain merit and reduce suffering by encouraging their children to be *bhikkhu* and *bhikkhunī*. This is, however, would be contrary to the understanding that women are reborn to repay the *kamma* of previous lives by facing great suffering such as during childbirth. Without facing such great sufferings one may again be reborn as women or get less valuable rebirth.

## 4. Ambivalent Views of Women in *Pāḷi* Buddhist Literature

According to Buddha, women are able to attain *arahant*-ship:

> Women, Ānanda, having gone forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, are able to realise the fruit of stream-attainment (*sotāpanna*), or the fruit of once-returning (*sakadāgāmī*), or the fruit of non-returning (*anāgāmī*), or perfection (*arahant*).[34]

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[31]Rita M. Gross, "The Suffering of Sexism: Buddhist Perspectives and Experiences," *Buddhist-Christian Studies* Vol. 34 (2014), 69–81.

[32]Naomi Appleton, "Temptress on the Path: Women as Objects and Subjects in Buddhist Jātaka Stories," in *New Topics in Feminist Philosophy of Religion: Contestations and Transcendence Incarnate,* eds., Pamela Sue Anderson, New York: Springer, 2010, 103-115.

[33]Rhys Davids, *The Book of the Kindred Saying (Saṃyutta-Nikāya)* Vol. II, Oxford: The Pali Text Society, 1922, 159-160.

[34]*Sotāpanna* is the first stage of spiritual attainment. One who possesses the qualities of righteousness such as abiding by the eightfold noble path and has full confidence in the *Buddha, dhamma, saṅgha* and the virtuous behaviour dear to the noble ones is known as a stream-enterer (*sotāpanna*). *Sakadāgāmī* is the second stage of spiritual attainment; they engage in spiritual practices to minimize emotions that results in *lobha*, *dosa* and *moha*. *Anāgāmī* is the penultimate stage of spiritual attainment, wherein one becomes a non-returner to the

Since both sexes are recognised in the *Vinaya-piṭaka* (II. 255) to able to attain *arahant*-ship, indeed, there would have been no need to aspire for a male rebirth. The state of *nibbāna*, thus, is beyond the gender and sexes. Human birth is as a noble birth; all human beings are born with the innate possibility to reach enlightenment is of utmost importance.[35] However, though a woman can achieve the state of awakening known as *arahant*-ship, they cannot achieve the complete Buddhahood: "it is impossible; it cannot come to pass that a woman who is a perfected one could be a Fully Self-Awakened one (MN III. 65)."[36] A woman could, of course, successfully practice the precepts and be reborn as a man and then through successful living a man could become a Buddha.[37] Thus, Buddhist' ambivalence toward women continue with regard to the supreme goal of realising Buddhahood. On the one hand Buddhism affirms that women can realise complete cessation of suffering through observing Buddha dhamma, on the other hand, women cannot become a Buddha. It means birth as a female sex is not as worthy as a male.

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world-desire realms. *Anāgāmī* should engage their practices to give up five lower fetters: (i) belief in a permanent self-identification views (*sakkāya-diṭṭhi*); (ii) sceptical doubt or uncertainty (*vicikicchā*); (iii) obsession with rules and rituals (*sīlabbata-parāmāsa*); (iv) sensual passion (*kāma-rāga*); (v) resistance (*vyāpāda*). The last stage of spiritual attainment is perfection that can be achieved by the practice of eightfold path and eradication of all ten fetters. The five latter fetters are, i.e., (vi) passion for form (*rūpa-rāga*); (vii) passion for the formless phenomena (*arūpa-rāga*); (viii) conceit (*māna*); (ix) restlessness (*uddhacca*); and (x) ignorance (*avijjā*). After the eradication of these ten fetters one attains the complete cessation of suffering. Horner, *The Book of the Discipline* Vol. V, 356.

[35]Naomi Appleton, "In the Footsteps of the Buddha?: Women and the Bodhisatta Path in Theravāda Buddhism," *Journal of Feminist Studies in Religion* 27, 1, (2011), 33-51.

[36]Horner, *The Collection of Middle Length Sayings* Vol. III, 109.

[37]A. Sharma, "Can There Be a Female Buddha in Theravāda Buddhism?" *Bucknell Review: Women, Literature, Criticism* 24, 1 (1978), 72–79.

Spiritual attainment of *arahant* and becoming a Buddha are two different goals. An *arahant* is a 'worthy one'; a person who has destroyed the afflictions (*kilesa*) and attained awakening. According to *Saṃyojana-sutta* (AN V. 17) an *arahant* is one who has completely put aside ten fetters that bind human beings to the cycle of rebirth, and the destroying all causes for their *saṃsāric* existence. The Buddha is the 'awakened one', one who is rightly self-awakened. The *Pāḷi* scriptures characterise Buddha as 'supreme being'; the perfectly 'enlightened one' arises in the world out of compassion for the world, for the good, welfare and happiness of *deva*-s and human beings. *Tathāgata* Buddha is one person arising in the world who is unique, without a peer, without counterpart, incomparable, matchless, unrivalled, unequalled, without equal and the foremost of bipeds.[38] Gotama the Buddha was not born as a Buddha; but became a Buddha by his own efforts. He realised Buddhahood after taking many births as Bodhisattva[39]. To become a Buddha one has to find one's own path as the historical Buddha did, and a person must previously have experienced the most powerful roles in the *saṃsāra*.[40]

Both stages are thus different; an *arahant* received spiritual attainment by observing teachings of the Buddha, whereas, the Buddha realises the truth by himself and teaches it to others. Buddhism does not show path to anyone, male or female, to become a Buddha; it shows a path to become an *arahant*. One has to find one's own path to become a Buddha. If anyone is inspired to Buddhahood she/he may join the Buddha path, and by the observing Buddha path one may become an *arahant*.

Indeed, women can (and did) achieve the '*arahant*-ship' that was not possible before Gotama the Buddha. There are number of references in the *pāḷi-tipiṭaka* about women who became *arahant* by practicing the Buddha's teachings or listening *dhamma* by the Buddha. For example, *Dhammadinnā* a woman became a *bhikkhunī* and a respected teacher of Buddhism. She chose a solitary life in

[38]Bodhi, *The Numerical Discourses of the Buddha*, 101-108.

[39]Animal and human beings intend to achieving enlightenment.

[40]Gross, "The Suffering of Sexism," 72.

the forest and realized enlightenment and became an *arahant*. The texts, thus, show that women are able to realise fruits of four qualities of spiritual attainment same as *upāsaka*-s and *bhikkhu*-s. The fact that the same path to *arahant*-ship is equally open to men and women affirms Buddhist soteriological inclusiveness. The differences of gender are soteriologically insignificant.[41] Despite this soteriological inclusiveness, the presentation of women in early Buddhist texts is often less than egalitarian.

Though the path to liberation is open to all irrespective of gender difference, in practice, men and women were not treated equally; *bhikkhu*-s were superior to *bhikkhunī*-s, *upāsaka*-s to *upāsikā*-s. Moreover, monastic institution was favoured over lay life, and "they would receive more merit for supporting more-prestigious male monastic institution than less-prestigious female monastic."[42] As a result of this discriminatory attitude, nun monastic institutions struggled to survive, and disappeared.[43]

As Kate Crosby pointed out "recognizing women as having the same potential as men for spiritual liberation is not the same as advocating equality between the sexes."[44] Social equality between both sexes was not practiced within/outside of *saṅgha*. *Bhikkhu*-s and *bhikkhunī*-s are sufficiently separated to give no excuse for accusation of improper conduct between them. The nuns, however, did not become an autonomous community of women without any control by male authority.[45] Women could choose and practice a full time religious life only under the "carefully regulated institutional structure that preserves and reinforces the

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[41]Sponberg, "Attitudes toward Women and the," 3-36.

[42]Gross, "The Suffering of Sexism," 70.

[43]The Chinese pilgrim Yìjìng, who travelled in India in the late 7th century, reports the existence of *bhikkhunī*-s in India. Inscriptional evidence indicates that *bhikkhunī*-s existed in India in the 8th century. In Sri Lanka the *bhikkhunī* order appears to have disappeared at some point around the 11th century. For details see Bhikkhu Anālayo, "The Revival of the Bhikkhunī Order and the Decline of the Sāsana," *Journal of Buddhist Ethics* 20 (2013), 109-193.

[44]Crosby, *Theravāda Buddhism*, 218-237.

[45]Sponberg, "Attitudes toward Women and the Feminine" 24.

conventionally accepted social standards of male authority and female subordination."[46] It shows that nuns should be subordinate to monks.

Initially the doors of *saṅgha* were not opened for women until the Buddha's stepmother Mahāpajāpati Gotamī wanted to join it. According to Oskar Von Hinüber Buddha did neither institute the *bhikkhunī-saṅgha*, nor involve in the ordination of any *bhikkhunī*.[47] The "order of nuns instituted at the end of the period of early Buddhism, not too long after the death of the Buddha."[48] The *Dīgha-nikāya* shows, however, the availability of *bhikkhunī-saṅgha* and nuns within the lifetime of Buddha. When the Buddha reached Nādikā, he was informed by Ānanda regarding the death of *bhikkhu* Sāḷha and *bhikkhunī* Nandā (DN II. 91).[49] Buddha himself states that he would not take *parinibbāna* until he had accomplished his mission of having disciples from each of the four assemblies:

> I will not take final *Nibbāna* till I have monks and disciples who are accomplished, ... I will not take final *Nibbāna* till I have nuns and female disciples who are accomplished, trained, skilled, learned, knowers of the *Dhamma*, trained in conformity with the *Dhamma*, correctly trained and walking in the path of the *Dhamma*, who will pass on what they have gained from their Teacher, teach it, declare it, establish it, expound it, analyse it, make it clear; till they shall be able by means of the *Dhamma* to refute false teachings that have arisen, and teach the *Dhamma* of wondrous effect. ... till I have laymen followers ... till I have laywomen-followers ... (DN II. 104-06).[50]

Thus *bhikkhunī*-s were considered in early Buddhism as integral to the Buddha's dispensation. Though Liz Williams argues that

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[46]Sponberg, "Attitudes toward Women and the Feminine" 16.

[47]Oskar Von Hinüber, "The Foundation of the Bhikkhunīsamgha – A Contribution to the Earliest History of Buddhism," *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2007*, 11 (2008), 3-29.

[48]Hinüber, "The Foundation of the Bhikkhunīsamgha," 27

[49]Walshe, *The Long Discourses of the Buddha*, 240.

[50]Walshe, *The Long Discourses of the Buddha*, 246-247.

there may have been existence of *bhikkhunī*-s within Buddhist tradition before Gotamī,[51] she does not give any names. Gotamī is venerated within the Buddhist tradition as the first woman who entered the *saṅgha*, established by the Buddha.

Opening *saṅgha* door to women cannot be considered Buddhist attitude as sufficiently egalitarian because he made *bhikkhunī* ordination to depend on *bhikkhu* ordination by giving eight rules: "If, Ānanda, the Gotamī, Pajāpati the Great, accepts eight important rules that may be ordination for her" (VP II. 254).[52] The eight rules of *garudhammā*-s are:

(i) A *bhikkhunī* who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a *bhikkhu* ordained but that day.

(ii) A *bhikkhunī* must not spend the rains in a residence where there is no *bhikkhu*.

(iii) Every half month a *bhikkhunī* should desire two things from the order of *bhikkhus*: (a) the asking (as to the date) of the observance day, and (b) the coming for the exhortation.

(iv) After the rains a *bhikkhunī* must 'invite' before both Orders in respect of three matters: what was seen, what was heard, and what was suspected.

(v) A *bhikkhunī* offending against an important rule, must undergo *mānatta* (discipline) for half a month before both orders.

(vi) When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders.

(vii) A *bhikkhu* must not be abused or reviled in any way by a *bhikkhunī*.

(viii) From to-day admonition of *bhikkhu*-s by *bhikkhunī*-s is forbidden, admonition of *bhikkhunī*-s by *bhikkhu*-s is not forbidden.

Each rule is followed by the statement: This rule too be honoured, respected, revered, venerated, never to be transgressed during her life (VP II. 254).[53]

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[51]Liz Williams, "A Whisper in the Silence: Nuns before Mahāpajāpati?" *Buddhist Studies Review* 17, 2 (2000), 167-173.

[52]Horner, *The Book of the Discipline* Vol. V, 354.

[53]Horner, *The Book of the Discipline* Vol. V, 354-355.

With the acceptance of these eight rules Gotamī became the first *bhikkhunī*; she followed the spiritual path and achieved the same bliss of *arahant*-hood as her male counterparts, and became, according to Jonathan Walters, "the Buddha for women."[54] When Gotamī accepted these rules, she also agreed that once a nuns' order has been established, the only way to receive an ordination was through an ordination ceremony in both communities. This meant that *bhikkhunī* ordination depends on *bhikkhu* ordination as a *bhikkhunī* alone cannot ordain *bhikkhunī*, but *bhikkhunī* needs to be ordained also by *bhikkhu* to be valid. This shows that though in Buddhism women are soteriologically equal to men, institutionally they are treated inferior. G*arudhammā*-s are the earliest and foremost noticeable discrimination against women in the Buddhist tradition. These rules effectively subordinated *bhikkhunī*-s to *bhikkhu*-s.[55] Buddha was just following the social patriarchy of time that prescribed that a woman must always be subject to some man.[56] Moreover, it is quite clear form above discussion Buddhist attitudes towards women neither purely a soteriological inclusiveness nor complete institutional androcentric. It was ambivalent: on the one hand women are capable to achieve *arahant*-hood but first they need to submit their self to the male authority.

The texts speak about the physical fragility of women for ascetic life and their inability to hold leadership roles. Women are

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[54]Jonathan S. Walters, "A Voice from the Silence: The Buddha's Mother's Story," *History of Religions* 33, 4 (1994), 358–379.

[55]However, some of these additional rules do prevent nuns from servitude and protect them from wild animals and criticism from society and other monastic groups. At that time, if women forsake the comfort and protection of their homes and move to solitary places in the wilderness, mountain caves, woodlands, or open air, there are threats to their lives and good name. The *Majjhima-nikāya* (I. 16-18) and *Aṅguttara-nikāya* (III. 389) speak about the need to 'avoid a wild elephant, a wild horse, a wild bull, a wild dog, a snake, and a stump'. Thus Buddha made some rules, perhaps, to make both communities inter-dependent.

[56]Gross, "The Suffering of Sexism," 72.

portrayed negatively as obstacles to men's progress on the spiritual path, and their inclusion in the *saṅgha* is not for wellbeing of the Buddha *Sāsana*. In the *Vinaya-piṭaka* Buddha predicted that by establishing of *bhikkhunī-saṅgha* Buddhist *dhamma* will endure only for five hundred years that would have endured for a thousand years (VP II. 255).[57] However, this prediction did not come true, for *bhikkhunī* order and the *dhamma* in general survived far beyond the period of five hundred years in India and outside.[58] According to the *Saṃyutta-nikāya* (SN II. 224-25) it is not the existence of any one of the four assemblies that would bring the decline of *saṅgha*; rather it is the lack of reverence and deference towards the Buddha, *dhamma*, *saṅgha*, *vinaya* (discipline) and *samādhi* (concentration) that would cause the decay and disappearance of the true *dhamma*. On the other hand reverence and deference towards the Buddha, *dhamma*, *saṅgha*, *vinaya* (discipline) and *samādhi* (concentration) would lead to the longevity of the true *dhamma*, to its non-decay and non-disappearance.[59]

However, there are other passages in which women are held responsible for men's diversions from the spiritual path; women were seen as agent of destruction,[60] and the cause of all *dukkha*.[61] For example, once when Ānanda asked Buddha how a monk should act, behave and speak towards women, his answers were not favourable to the equal in dignity ideal. A textual analysis of *Mahaparinibbāna-sutta* (DN II. 140-41) three passages (these passages are recorded in order) shows that this text was interpolated later by monks:

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[57]Horner, *The Book of the Discipline* Vol. V, 356.

[58]See footnote no. 48 for details.

[59]Davids, *The Book of the Kindred Saying* Vol. II, 152.

[60]Ria Kloppenborg, "Female Stereotypes in Early Buddhism: The Women of the Therīgāthā," in *Female Stereotypes in Religious Traditions*, eds., Ria Kloppenborg & Wouter J. Hanegraaff, Leiden: Brill, 1995, 151-69.

[61]Claudia Romberg, "Women in engaged Buddhism," *Contemporary Buddhism* 3, 2 (2002), 161-170

*Scene One:* 'Ānanda, there are four places the sight of which should arouse emotion in the faithful. Which are they? "Here the Tathāgata [Buddha] was born" is the first. "Here the Tathāgata attained supreme enlightenment [knowledge]" is the second. "Here the Tathāgata set in motion the Wheel of *Dhamma* [first sermon]" is the third. "Here the Tathāgata attained the Nibbāna-element [Kusināra] without remainder" is the fourth. And, Ānanda, the faithful [monks and nuns, male and female lay] followers will visit those places. And any who die while making the pilgrimage to these shrines with a devout heart will, at the breaking-up of the body after death, be reborn in a heavenly world (DN II. 140-41).[62]

*Scene Two:* 'Lord [Tathāgata/Buddha], how should we act towards women?' 'Do not see them, Ānanda.' 'But if we see them, how should we behave, Lord? 'Do not speak to them, Ānanda.' 'But if they speak to us, Lord, how should we behave? 'Practise mindfulness, Ānanda' (DN II 141).[63]

*Scene Three:* 'Lord, what shall we do with the Tathāgata's remains?' 'Do not worry yourselves about the funeral arrangements, Ānanda. You should strive for the highest, devote yourselves to the highest goal, and dwell with your minds tirelessly, zealously devoted to the highest goal. There are wise Khattiyas, Brahmins and householders who are devoted to the Tathāgata: they will take care of the funeral' (DN II 141).[64]

There are similarities' between the *Scene One* and *Scene Three*. The both passages are talking about the devotion of Buddhists into the Buddha, *dhamma* and *saṅgha* (*Tiratana*). But *Scene Two* has a different question. *Scene One* and *Scene Three* are concerning the death, funeral and *parinibbāna* of Buddha but *Scene Two* concerns monks' attitude to women. While *Scene One* and *Scene Three* celebrate Buddhists' devotion towards the *tiratana*, *Scene Two* is worried about celibacy of monks that contradicts *garudhammā*-s.

[62]Walshe, *The Long Discourses of the Buddha*, 263-264.

[63]Walshe, *The Long Discourses of the Buddha*, 264.

[64]Walshe, *The Long Discourses of the Buddha*, 264.

According to *garudhammā*-s, *bhikkhunī-saṅgha* is dependent on monks for training and ordinations. Therefore it is impossible to practice strictly the precepts of not seeing and talking to women; a *bhikkhunī* candidate's interaction with monks is well required by *garudhammā*-s. However, celibacy was very important; monks are warned against lust:

> Bhikkhus, while walking, a woman obsesses the mind of a man; while standing ... while sitting ... while lying down ... while laughing ... while speaking ... while singing ... while crying a woman obsesses the mind of a man. When swollen, too, a woman obsesses the mind of a man. Even when dead, a woman obsesses the mind of a man. If, bhikkhus, one could rightly say of anything: 'Entirely a snare of Māra/it is precisely of women that one could say this (AN III. 68).[65]

The text that preceded the passage speaks about the natural bond between a mother and son growing into a sinful relation of incest. It is a great warning for all who are serious about the following of the Buddha and practice of the dhamma. Even a relationship between a mother and son could be dangerous. According to *Aṅguttara-nikāya* (AN III. 67):

> On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a mother and a son, being respectively a *bhikkhunī* and a *bhikkhu*, had entered the rains residence at Sāvatthī. They often wanted to see one another, the mother often wanting to see her son, and the son his mother. Because they often saw one another, a bond was formed; because a bond formed, intimacy arose; because there was intimacy, lust found an opening. With their minds in the grip of lust, without having given up the training and declared their weakness, they engaged in sexual intercourse.[66]

Respected *bhikkhunī* and *bhikkhu* disregard their training and indulge in complete prohibited action, because they were greedy to see each other; that create a bond, which indirectly caused for

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[65]Bodhi, *The Numerical Discourses of the Buddha*, 683.

[66]Bodhi, *The Numerical Discourses of the Buddha*, 682-683.

their sexual intimacy. Both mother (nun) and son (monk) were tempted with sexual lust and became cause for spiritual destruction of each-other. It is not that "only women are portrayed in Buddhist literatures as obstacles to men's progress on the spiritual path."[67] In this episode both are responsible for their downfall.

Buddhist scriptures sometimes depict women as sexually insatiable and as perversely driven to seduce ascetics who are devoted to religious pursuits. Restraining sexual temptations and avoiding such circumstances are important parts of the training within *bhikkhu* and *bhikkhunī-saṅgha*. In order to avoid such incidents, *bhikkhu*s were taught to meditate upon women as female corpses, a practice that mirrors the difficulty men had in pursuing the strict practice.[68] Because, sexual lust is *dukkha*, even having concern for sexual conduct causes for *dukkha* and one (especially monks) may get rid of it by virtues and meditation practices.

## 5. Conclusion

Gotama the Buddha and the other twenty-three Buddha's were male and thus it could be concluded that one has to reborn as male to become Buddha. However, it is argued that Gotama the Buddha does not preach a path to become a Buddha; he gave his teachings to achieve liberation from *dukkha*, not to become a Buddha. Buddhism believes that anyone can be liberated by their own efforts. It is explicitly stated in the *Dhamma*pada (165), "By oneself,[69] indeed, is evil done; by oneself is one injured. By oneself is evil left undone; by oneself is one purified. Purity and impurity belong to oneself. No one can purify another."[70] No one can escape from the consequences of their actions, and all need to purify their actions by their own efforts. All human beings are capable of achieving liberation form suffering by their own

[67] Appleton, "Temptress on the Path" 103.

[68] Romberg, "Women in Engaged Buddhism" 163.

[69] Here one affirms selfless self or selflessness.

[70] The *Dhamma*pada, S. Radhakrishnan, eds., New Delhi: Oxford University Press, 2013, 114.

efforts; no one else can help others to remove consequences of their past deeds.

Buddhism recognised equality and dignity of women and their spiritual potential,[71] and declared, '*nibbāna* is beyond the gender': sexes are irrelevant for spiritual attainment '*arahant*'. There are no limitations set on women's spiritual potential; Buddha made no sexism when he was discussing the goal of human perfection[72] but his 'ideal equality' failed in social and institutional practices, due to influence of the customs and worldviews of the time. Sexism is part of *dukkha* not enlightenment. To get rid of such *dukkha* one should understand Buddhist notion of selfless self (*anattā*), and to observe *anattā* carefully one's has to liberate first from the prison of gender roles. Buddhists were advised to transcend from the gender-hood by dedicated practice of the *sīla*, *samādhi* and *paññā* (eight-fold path). Theoretically Buddhism rejects any fixed essence of an individual and gender is ultimately irrelevant and non-existent for the immediate goal of cessation of *dukkha*. Though the equal path for salvation does not affirm a complete absence of patriarchy, Buddhist teachings could be seen as progressive proponents of the gender issue.

[71]Rita M Gross, *Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism,* Albany: State University of New York Press, 1993, 20-27.

[72]Karma Lekshe Tsomo, *Sakyadhita: Daughters of the Buddha,* Ithaca: Snow Lion Publications, 1998, 22.

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# Pali Majjhima Nikaya Sutta and their Parallels Discourses in the Chinese Agamas

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**Abstract**

The paper investigates two suttas of the *Majjhima Nikaya* and their parallel discourses within *Chinese Agamas*. Most of the Pali *Majjhima Nikaya Suttas* are available in *Chinese Madhyama Agama*, but few parallels *Suttas* are recorded in other *Agamas*, i.e., *Samyukta Agama, Ekottara Agama,* etc. The recorded discourses about one tradition in these two different geographical areas are often quite close. However, in some instances the *Chinese Agama* discourses are providing additional information than the *Pali Majjhima Nikaya* accounts. The study does not claim any literature superior or inferior but it is purely a comparative study of the parallels discourses of *Majjhima Nikaya*. Present study explores few verses of *Sammaditthi Sutta* and *Nandakovada Sutta* of *Majjhima Nikaya,* and their parallels readings within the *Chinese Agamas*.

**Keywords**: Comparative Study, *Majjhima Nikaya, Madhyama Agama, Sammaditthi Sutta* and *Nandakovada-sutta*.

## Introduction

Whatever the Buddha taught to remove suffering is documented in the Pali *Ti-pitaka*. Collection of three baskets or Pitakas, i.e., *Sutta, Vinaya* and *Abhidhamma* are called the *Ti-pitaka*. The *Sutta Pitaka* contains religious doctrines and philosophical principles based on psychological ethics that comprises to five Nikayas, i.e., *Digha, Majjhima, Samyutta, Anguttara* and *Khuddaka Nikaya*. The first four *Nikayas* are four individual texts, and the last *Khuddaka Nikaya* contains fifteen individual texts, i.e., *Khuddaka Patha, Dhammapada, Udana, Itivuttaka,*

*Sutta Nipata, Vimana Vatthu, Peta Vatthu, Theragatha, Therigatha, Jataka, Niddesa, Patisambhida, Apadana, Buddhavamsa* and *Cariya Pitaka*. The *Vinaya Pitaka* mainly deals with rules and regulations of *bhikkhu* and *bhikkhuni* order/sangha. It consists of *Prajika, Pacittiya, Mahavagga, Cullavagga* and *Parivara*. And the *Abhidhamma Pitaka* recognised as higher doctrine of the Buddha, expounds the quintessence of his profound teachings. It is composed of seven individual texts, i.e., *Dhammasangani, Vibhanga, Dhatukatha, Puggala Pannatti, Katthavatthu, Yamaka* and *Patthana*. The study is based on the collection of the middle length discourses of the *Sutta Pitaka*.

The *Majjhima Nikaya* is the collection of middle length discourses of the Buddha's teachings found in the *Sutta Pitaka*. It contains of one-hundred-fifty-two suttas, which is divided into three parts knows as 'Sets of Fifty (*pannasa*)'. The last set contains fifty-two suttas. These one-hundred-fifty-two suttas are assembles in fifteen chapters. Out of fifteen, fourteen chapters have ten discourses, and one has twelve discourses. The first set of fifty discourses is authored by Sariputta that is mostly about a *bhikkhu* and a group of *bhikkhu*. These discourses are spoken by disciples and followed by *Mahamoggallana* to an unspecified number of monks at Jeta's Grove monologue. The second set of fifty discourses Ananda is the most prominent speaker that spoken by disciple followed by Sariputta. And in the final set of fifty-two discourses Ananda and Sariputta are main speakers. Generally it is understood that *Majjhima Nikaya* is mainly concerned with the life and itinerary of the Buddha and some of his disciples.[1]

In the parallel of *Pali Nikayas* there are *Chinese Agamas*, i.e., *Dirgha, Madhyama, Samyukta, Ekottara* and *Ksudraka Agama*. The *Dirgha Agama* contains long discourses of *Sutta Pitaka*. It contains thirty sutras in contrast of the thirty-four suttas of the *Pali Digha Nikaya*. The *Chinese Dirgha Agama* contains less discourse than the *Pali Digha Nikaya*. *Madhyama Agama* contains two-hundred-twenty suttas in contrast of the one-hundred-fifty-two suttas of the *Pali Majjhima Nikaya*. The *Pali Majjhima Nikaya* recorded less discourse than the *Madhyama Agama*. *Samyukta Agama* contains connected discourses of the Buddha. *Ekottara Agama* contains numbered discourses of the Buddha. It contains two-hundred-fifty *Pratimoksa* rules for monks. And the *Ksudraka Agama* is a collection of minor discourses of Buddha. These Chinese *Agamas* literatures consider as a parallel to the Pali *Nikayas* Literatures.

The *Madhyama Agama* collection is translated in the fourth century into Chinese by the Indian Monk Gautama Sanghadeva. It is contain more discourses than the *Majjhima Nikaya*. The *Madhyama Agama* consists of two-hundred-twenty-two suttas that are assigned to eighteen chapters. Each chapter contains minimum ten suttas although some have considerably more. There are only four chapters, i.e., (i) on king, (ii) on Brahmins, (iii) on pairs, and (iv) on analyses are common between *Majjhima Nikaya* and *Madhyama Agama*.[2] The contents of these four chapters are also different. According to Bhikkhu Anaalayo, "in fact most of the discourses in

[1]Law, B. C. (2000). *A History of Pall Literature*. Varanas: Indica Books. 645.
[2]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1*. Taipei: Dharma Drum Publishing Corporation. 8.

the *Majjhima Nika*ya and *Agama* are arranged in different way."[3] Numbers of parallels to *Majjhima Nikaya* discourses are not occur in the *Madhyama Agama*. For example, ninety-six full parallels to *Majjhima Nikaya* discourses are found in the *Madhyama Agama*, thirty-six full parallels to the *Majjhima Nikaya* discourses are found in the *Ekottarika Agama*, twenty-five full parallels to the *Majjhima Nikaya* discourses are found in *Samyukta Agama*, and only one full parallel to *Majjhima Nikaya* discourse is found in the *Dirgha Agama*. It should be noted that the both *Majjhima Nika*ya and *Madhyama Agama* contains middle length discourses, than how parallel discourses which is not in the *Madhyama Agama* may considered as middle length discourses. These one-hundred-fifty-eight parallels discourses of *Majjhima Nikaya* are found within four main *Chinese Agamas*. However, at times two or even three *Agama* parallels discourses are recorded to a single Pali Sutta, while some *Majjhima-nikaya* discourses do not have any full parallel in the Chinese Agamas.[4]

With these facts the paper does a comparative study of the *Majjhima Nikaya* two discourses, i.e., *Sammaditthi Sutta* and *Nandakovada Sutta*, and their parallel readings within *Chinese Agamas*. The *Sammaditthi Sutta* is about the Right View by Sariputta. The Sutta contains about the wholesome and the unwholesome, nutriment, the four noble truths, the twelve factors of *Paticcasamuppada* and the taints. The *Nandakovada Sutta* is begins with referring that Mahapajapati Gotami with a group of nuns had approached Buddha and requested him for instructions to them. Thereafter Sutta spells Buddha inquire from Ananda and found out that Nandaka had not been willing to take his turn at giving dhamma to the nuns. Indeed, Buddha told Nandaka he should go and give them dhamma. To do comparative study the paper first present some verses of both the *Pali Majjhima Nikaya Suttas* thereafter the study suggests what *Chinese Agamas* parallel discourses are suggesting and adding additional information.

**Sammaditthi Sutta**

*Sammaditthi Sutta* is the discourse on 'Right View'[5]. It is exposition by Sariputta. The *Sutta* has two *Chinese* parallel found in the *Madhyama Agama* and *Samyukta Agama*. The study restrict to the *Madhyama Agama* (MA 29) parallel. The *Pali Sammaditthi* Sutta (MN 9) few verses in translation[6] are:

**1.** "Thus Have I Heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the venerable Sariputta addressed the bhikkhus thus: "Friends, bhikkhus." – "Friend," they replied. The venerable Sariputta said this:

**2.** '"One of right view, one of right view,' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

[3]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1*. Taipei: Dharma Drum Publishing Corporation. 8.

[4]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1*. Taipei: Dharma Drum Publishing Corporation. 10-11

[5]It is translated as Perfect View in Pali text Society Edition. The editor further suggested Right or Perfect as synonyms.

[6]The translation is taken form: Nanamoli, Bhikkhu & Bodhi, Bhikkhu. (1995). *The Middle Length Discourses of the Buddha: New Translation of the Majjhima Nikaya*. Kandy: Buddhist Publication Society

"Indeed, friend, we would come from far away to learn from the venerable Sariputta the meaning of this statement. It would be good if the venerable Sariputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the bhikkhus replied. The venerable Sariputta said this:

**3.** "When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

**4.** "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

**5.** "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

**6.** "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; un-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

**7.** "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

**8.** "When a noble disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma."

Despite these there are some additional information's are recorded in the *Chinese Madhyama Agama* discourse; MA 29. Some of are: (i) *Majjhima Nikaya* sutta recorded this as 'discourses on right view' but in the *Chinese Madhyama Agama* (MA 29) reported it is as 'discourse on *Mahakotthita*'. (ii) The *Pali Majjhima Nikaya* (MN 9) discourse recorded location of discourse as 'Jeta's Grove at Savatthi' but the *Chinese Madhyama Agama* (MA 29) states about the 'Rajagaha'. (iii) *Majjhima Nikaya Sammaditthi Sutta* (MN 9) begins with Sariputta

addressing monks on his own initiative, however according to the *Chinese Madhyama Agama* (MA 29) discourse it was Sariputta who had visited Mahakotthita on order to ask the same question. But according to Anaalayo, in the both version of discourse the, "question that led to the delivery of the discourse was about the implications of being endowed with right view and of having achieved perfect confidence in the teaching, expressions that stand for the attainment of stream-entry."[7] (iv) Both discourses are affirming that understanding of wholesomeness and unwholesomeness, together with their respective roots is Right view. But the Pali *Majjhima Nikaya Sammaditthi Sutta* (MN 9) account listed ten wholesome and unwholesome course of actions and the Chinese *Madhyama Agama* (MA 29) states same ten courses of action in terms of body, vocal, and mind actions. And (v) the Pali *Majjhima Nikaya Sammaditthi Sutta* (MN 9) concluding by saying abandoning the underlying tendencies to lust, to irritation, and to the conceited view 'I am', together with overcoming ignorance and making an end of dukkha but the *Chinese Madhyama Agama* (MA 29) does not end with recommending these.

**13.** "Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma? "There might be, friends.

**14.** "When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view...and has arrived at this true Dhamma.

**15.** "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

**16.** "And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering.

**17.** "And what is the cessation of suffering? It is the remainder-less fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

**18.** "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view...right concentration.

This is called the way leading to the cessation of suffering.

**19.** "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering. ...he here and now

[7]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1.* Taipei: Dharma Drum Publishing Corporation. 67

makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

Despite the *Pali Majjhima Nikaya* (MN 9) accounts there are some additional information's recorded in the *Chinese Madhyama Agama* discourse. Some of are: (i) After the treatment of wholesomeness and unwholesomeness as a way of having right view, the next alternative way of having right view in the both Chinese and Pali versions of discourse into nutriment. After presenting nutriment the *Pali Majjhima Nikaya* (MN 9) discourse turns into the four noble truths as its next item. However, the *Chinese Madhyama Agama* (MA 29) discourse first takes up the three influxes, after which they also turn to the four noble truths. (ii) In the Chinese version of discourse (MA 29) three influxes appears right after the treatment of wholesomeness and unwholesomeness but it is in *Pali Majjhima Nikaya* (MN 9) discourse occur at the end of the entire exposition. And, (iii) the *Pali Majjhima Nikaya* (MN 9) discourse listed sorrow, lamentation, pain, grief and despair in its definition of dukkha. However, the *Chinese Madhyama Agama* (MA 29) takes up being separated from what is liked and associating with what is disliked.[8]

Rest of the sutta is presenting twelve member formula of *paticcasamuppada* in *patiloma* order. In these, differences are also recorded and the additional information by *Chinese Agama*. Without going in further investigation of the Sutta the paper move to the *Nandakovada Sutta* of *Pali Majjhima Nikaya* (MN 146) and it's full parallel in the *Chinese Samyukta Agama* (SA 276). This sutta is highly important within the collection of middle length discourses, because it is only one spoken about bhikkhunis/nuns. Scholars for past two decades or so on are referring this sutta as non-egalitarian Buddhist attitude towards women, because Buddha refuses to gives dhamma to Women. But if we take the *Chinese Samyukta Agama* (SA 276) Buddha gives dhamma to bhikkhunis/nuns twice.

**Nandakovada Sutta**

The Sutta reports Bhikkhu Nandaka given teachings to the Bhikkhunis. The Pali *Majjhima Nikaya* (MN 146) discourse has a parallel in the *Chinese Samyukta Agama* (SA 276). It is the discourse on an instruction by Nandaka to Nuns. The *Nandakovada Sutta* (MN 146) begins with referring that "Mahapajapati Gotami, followed by a group of nuns, had approached the Buddha and requested an instruction. On inquiring from Ananda, the Buddha found out that Nandaka had not been willing to take his turn at teaching the nuns, where on the Buddha told Nandaka that he should go and give them a teaching."[9] The *Pali Nandakovada Sutta* (MN 146) few verses in translation[10] are:

**1.** "Thus Have I Heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

[8]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1.* Taipei: Dharma Drum Publishing Corporation. 68-69

[9]Anaalyo, Bhikkhu. (2011). *A Comparative Study of the Majjhima-nikaya, Volume 1.* Taipei: Dharma Drum Publishing Corporation. 832.

[10]The translation is taken form: Nanamoli, Bhikkhu & Bodhi, Bhikkhu. (1995). *The Middle Length Discourses of the Buddha: New Translation of the Majjhima Nikaya*. Kandy: Buddhist Publication Society.

**2.** Then Mahapajapati Gotami together with five hundred bhikkhunis[11] went to the Blessed One. After paying homage to the Blessed One, she stood at one side and said to him: "Venerable sir, let the Blessed One advise the bhikkhunis, let the Blessed One instruct the bhikkhunis, let the Blessed One give the bhikkhunis a talk on the Dhamma."

**3.** Now on that occasion the elder bhikkhus were taking turns in advising the bhikkhunis, but the venerable Nandaka did not want to advise them when his turn came. Then the Blessed One addressed the venerable Ananda: "Ananda, whose turn is it today to advise the bhikkhunis?"

"Venerable sir, it is the venerable Nandaka's turn to advise the bhikkhunis, but he does not want to advise them even though it is his turn."

**4.** Then the Blessed One addressed the venerable Nandaka: "Advise the bhikkhunis, Nandaka. Instruct the bhikkhunis, Nandaka. Give the bhikkhunis a talk on the dhamma, Brahmin."

Despite the *Pali Majjhima Nikaya Nandakovada Sutta* (MN 146) accounts there are some additional information recorded in the *Chinese Samyukta Agama* (SA 276). Some of are: (i) The *Chinese Samyukta Agama* (SA 276) discourse agree with the *Pali Majjhima Nikaya* (MN 146) account that a group of *bhikkhunis* (without referring any name) with Mahapajapati Gotami had approached the Buddha for instructions. However, *Chinese Samyukta Agama* (SA 276) discourse provides a listing of the names of several eminent bhikkhunis/nuns, i.e., Chanda, Mintuo, Moluopo, Patacara, [Sela] Alavika, Khema, Nanmo, Kisagotami, Uppalavanna, etc. and not clearly states about the number of five hundred *bhikkhunis*.[12] (ii) According to *Majjhima Nikaya* discourse (MN 146) Mahapajapatai Gotami remained standing: she stood to one side. Standing to one side, and spoke like this to the Blessed One, but the Chinese Samyukta Agama (SA 276) explicitly affirms that she sat down and spoke to the Buddha for give dhamma to bhikkhunis. (iii) The *Pali Majjhima Nikaya* (MN 146) states that Buddha does not teach bhikkhunis but the *Chinese Samyukta Agama* (SA 276) states that the Buddha teaches the dhamma to the *bhikkhunis* twice. (iv) The Pali *Majjhima Nikaya Nandakovada Sutta* (MN 146) states that the Buddha without giving any explanation to anyone appointed Nandaka to give dhamma to *bhikkhunis*. However, *Samyukta Agama* (SA 276) discourse reported that Buddha gave explanation to senior *bhikkhus:* because of his advanced age he is no longer able to teach the dhamma to the bhikkhunis. Indeed, from now on, monks, those of you who are senior virtuous elders should give instructions to the bhikkhunis. Such an injunction given by the Buddha to the monks is not recorded in the *Pali Majjhima Nikaya Nandakova-Sutta* (MN 146).[13] And (v) Both the *Pali Majjhima Nikaya* (MN 146) and *Chinese Samyukta Agama* (SA 276) discourse are reported that Nandaka was not willing to teach dhamma to the *bhikkhunis*. The *bhikkhunis* therefore visits again to the Buddha and asked to give them teaching. A second visit by Gotami and companion

[11]The number five hundred could be symbolic, indicating a large group of women.

[12]Anaalayo, Bhikkhu. (2010). "Attitudes Towards Nuns: A Case Study of the Nandakovada in the Light of its Parallels," *Journal of Buddhist Ethics*, Volume 17. 334.

[13]Anaalayo, Bhikkhu. (2010). "Attitudes Towards Nuns: A Case Study of the Nandakovada in the Light of its Parallels," *Journal of Buddhist Ethics*, Volume 17. 336.

is not reported in the *Nandakova-Sutta* (MN 146), but her second visit is reported in the *Chinese Samyukta Agama* (SA 276). On their second visit the Buddha gave them another talk, which is not recorded in the *Pali Nandakovada Sutta* (MN 146).

The *Pali Majjhima Nikaya Nandakovada Sutta* (MN 146) and its parallels discourse (SA 276) reports that Nandaka went next day to bhikkhunis, engaged them in a question and answer session on the six senses, their object, and the corresponding type of consciousness. The rest of Sutta verses are about the dhamma taught to bhikkhunis by Nandaka.

**Conclusion**

In this paper we investigated two *Pali Majjhima Nikaya* discourses: (i) *Sammaditthi Sutta* (MN 9) and (ii) *Nandakovada Sutta* (MN 146) and their parallel discourses in the *Chinese Agama*. For the *Sammaditthi Sutta* we investigated parallel discourse recorded in the *Chinese Madhyama Agama*. The Sutta has two Chinese parallel found in the *Madhyama Agama* and *Samyukta Agama* but the paper is restrict to the *Madhyama Agama* (MA 29). For the *Nandakovada Sutta* we investigated parallel discourse recorded in the *Chinese Samyukta Agama* (SA 276) that explicitly affirms Buddha gave dhamma to *bhikkhunis*. Both *Chinese Agama* parallel discourses suggested additional information than *Pali Majjhima Nikaya* discourses.

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# Environmental Crisis: An Explanation from Buddhist Standpoint

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## Abstract

Global warming, water and air pollution, land degradation, loss of biodiversity, rising sea-levels and climatic change are the emerging environmental problems of the today. Over exploitation of natural resources for production and consumption is the most common cause for these environmental problems. Attempts to address these problems in the past have been unsuccessful in the sense that the solutions themselves gave rise to newer adversities. This is because, the root cause of these problems have not been are not properly addressed. The paper investigates Buddhist Eightfold Path as a new strategy to answer the present environmental crisis. By controlling human behaviors one may able to control over *akusala kamma* (unwholesome deed) and exploitation of natural resources.

**Keywords:** *Akusala Kamma*, *Dukkha*, Eightfold Path, Environmental Degradation

## Introduction

Global warming, water and air pollution, land degradation, loss of biodiversity, rising sea-levels and climatic change are the emerging environmental problems of the today. Most of these environmental problems are generated by humans in order to promote their own comforts. While making comforts to the humans with the help of technological advancement, we intentionally or unintentionally contribute to the destruction of the natural environment. Excessive consumption due to scientific and technological development is a key factor in the

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emergence of the environmental problems. For example, every year we are cutting trees as well as destroying forests catering to human needs and greed to such an extent that it could completely wipe out the world's rain forests making millions of species' life in endanger.

Though science and technology have contributed largely to the environmental crisis, it may be asked whether they could be also used in the project of environmental protection. Technology may have a role in finding the solution of the crisis, but it cannot solve the root cause of the crisis, which is human behavioural crisis. For example, purification methods of air, water and soil, alternative energy technologies, conservation of endangered species, good transport systems, rapid production processes, etc. are due to technological advancement. It cannot stop, however, the extensive use of natural resources, because technology itself depends on and consumes the natural resources. Again all these developments for environmental protection are out of human selfishness and their attachment towards material gains for pleasant livelihood. Thus, Buddhist tradition views environmental problem as the human psychological problem. Indeed, this is not only an environmental degradation but also a moral crisis for human beings.

Because of our selfishness and short sightedness we are blind to the long term consequences of our actions, i.e., huge consumption of natural resources, dumping toxic wastes on earth, etc. Human arrogant/intemperance behaviour is largely due to the false belief of human superiority that they are in the central place controlling everything leads wrong consequences. Effects of human greed for comforts, directly or indirectly affects human health and wealth. For example, each year almost twenty nine billion tonnes of carbon dioxide[1] and other harmful gasses like methane, nitrous oxides, and chlorofluorocarbons are produced and these are responsible for the greenhouse effect.[2] Massive use of natural resources is bringing new challenges everyday for human survival.

The root causes of environmental and moral crisis is lobha, moha and dosa. *Lobha* is greed that refers to the attitude to embezzle others wealth. *Dosa* refers to the spiteful thought of destroying others happiness or wealth. And *Moha* deludes one's mind towards materialistic world. These are recognized as the root cause of attachment and attachment is the source of all conflicts. *Dhammapada* verse 251 says; "*natthi ragasamo aggi, n'atthi*

[1]World Wildlife Fund (WWF), Rising temperatures, (July 7, 2015; http://wwf.panda.org/about_our_earth/about tcc/problems/rising_temperatures/).
[2]Prieto, Hernando Gutierrrez. (2008). "Bioethics and Ecology: Towards sustainability Bioethics." *Vniversitas Bogota*, 117: 275-294.

*dosasamo gaho; n'atthi mohasamam jalam, n'atthi tanhasama nadi* (there is no fire like passion, no capturer like hatred, no net (snare) like delusion, no torrent like craving)."[3] As such, *lobha*, *moha*, and *dosa* become cause for akusala kamma (unwholesome deed), which causes environmental problems. There are three kusala (wholesome) roots, i.e., *alobha, amoha* and *adosa*. *Alobha* is expressed as sacrifice, generosity, detachments and contentment. *Adosa* manifests as living-kindness, compassion and forgiveness and *amoha* refers to wisdom, insight and understanding. It means practice of *alobha, amoha* and *adosa* generates wholesome deed, temperance, and such human behaviour help to overcome environmental and moral problems.

Buddha began his teachings with the existential problem of human suffering (*dukkha*), caused by desire (*dukkha-samudaya*). He also taught that it is possible to stop suffering (*dukkha-nirodha*) and preached the path to remove suffering (*dukkha-nirodha-magga*) consisting of the eight-fold path (*ashtangika-magga*): right view (*samma ditthi*), right conception (*samma samkappa*), right speech (*samma vaca*), right action (*samma kammanta*), right livelihood (*samma ajiva*), right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma samadhi*), described as the middle path (*majjhima-patipada*). In the language of the four noble truths, the cause and solution of current environmental issues may be tracked as: the environmental degradation is the present day dukkha for all sentient beings. The cause for dukkha is human desire for pleasant things and comfort, dukkha can be stop. By practicing the eightfold path or middle one can overcome the present environmental dukkha.

**Cause and Condition**

Things originate depending upon causal conditions. The interdependence between all things is the theory of *paticcasamuppada* (dependent origination), in which arising of each thing depends on others and nothing exists on its own. The Majjhima Nikaya (II. 32) says, "*Imasmim sati idam hoti, Imassuppada idam uppajjati. Imasmim asati idam na hoti, Imassa nirodha idam nirujjhati* (When this is, that comes to be; with the arising of this, that arises.

When this is not, that does not come to be; with the cessation of this, that ceases.[4]" The term *paticcasamuppada* refers to the chain of causal existence or causal connection of phenomena. Indeed, Buddhism denies the existence of any permanent entity, and gives an explanation of how the beings arise according to conditions, and how the world ceases from

[3]Dhammapada. (2013). Translated and edited by S. Radhakrishnan. New Delhi: Oxford University Press.
[4]Majjhima Nikaya. (1954-1959). Translated and edited by I. B. Horner, Vols. I-III. Oxford: The Pali Text Society.

the cessation of conditions. This inter-relationship of things strongly emphasizes the interconnectedness of cause and effect, which is explicitly described by the twelve nidanas. The definition of *paticcasamuppada* as twelvefold formula is stated in Samyutta Nikaya II 1:

> And what is the *paticca-samuppada, bhikkhus*? With ignorance (*avijja*) as condition there are [volitional] formations (*sankhara*); with formations as condition, consciousness (*vinnana*); with consciousness as condition, mentality-materiality (*nama-rupa*); with mentality-materiality as condition, the six fold base (*salayatana*); with the six fold base as condition, contact (*phassa*); with contact as condition, feeling (*vedana*); with feeling as condition, craving (*tanha*); with craving as condition, clinging (*upadana*); with clinging as condition, becoming (*bhava*); with becoming as condition, birth (*jati*); with birth as condition there is ageing-and-death (*jara*)-and-(*maranam*), and sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*), despair (*upayasa*); thus there is the arising of this whole mass of suffering (*dukkha*). This is called the *paticcasamuppada*, *bhikkhus*.[5]

In the language of the *paticcasamuppada*, the cause and solution of current environmental issues may be tracked as, because of sense-desire there arises consumerism, because of consumerism there arises commodity production, because of commodity production, there arises resource extraction, because of resource extraction there arise green-house gas release and because of green-house gas release there arise climate change, water and air pollution, land degradation, loss of biodiversity, rising sea-levels.[6]

Nothing exist its own including nature and human beings. All beings are equally important and interdependent and there are also effects of nature on humans and vice-versa. Thich Nhat anh, a Vietnames Zen monk explicitly defines *paticcasamuppada* in terms of human nature intimate relationship. He says;

> *Paticca-samuppada* is sometimes called the teaching of cause and effect, but that can be misleading, because we usually think of cause and effect as separate entities, with cause always preceding effect, and one cause leading to one effect. According to the

[5]Samuyutta Nikaya. (1922). Edited & translated by C. A. F. Rhys Davids & F. L. Woodward, Vol. II. London: The Pali Text Society.

[6]Piyobhaso, Phramaha Bhatsakorn. (4-6 May 2009). "A Buddhist Perspective on Global Warming - Our Inevitable Fate?." In *Buddhist Approach to Environmental Crisis* (115-128), paper presented at The International Buddhist Conference on the United Nations Day of Vesak Celebrations, Thailand.

> teaching of Interdependent Co-Arising, cause and effect co-arise (*samutpada*) and everything is a result of multiple causes and conditions. The egg is in the chicken, and he chicken is in the egg. Chicken and egg arise in mutual dependence. Neither is independent. Interdependent Co-Arising goes beyond our concepts of space and time.[7]

He coined the term 'Inter-being' to advocate the interdependent relationship with the humankind and nature;

> All phenomena are interdependent. When we think of a speck of dust, a flower, or a human being, our thinking cannot break loose from the idea of unity, of one, of calculation. We see a line drawn between one and many, one and not one. But if we truly realize the interdependent nature of the dust, the flower, and the human being, we see that unity cannot exist without diversity. Unity and diversity interpenetrate each other freely. Unity is diversity, and diversity is unity. This is the principle of Inter-being.[8]

Realization of fundamental nature-human interdependence on each other is hoped to solve, at least reduce, the present environmental suffering. Humans are seen as having an effect on their environment not only through the purely physical aspects of their actions, but also through the moral/immoral qualities. While considering these, relationship between human and nature and its interconnectedness Buddhism advocates 'value of life' and 'respect for life' as central to their ethics (environmentalism). This is because, "The fool is tormented thinking 'these sons belong to me', 'this wealth belongs to me'. He himself does not belong to himself. How then can sons be his? How can wealth be his?" The sense of 'I', 'mine' and 'me' lead to greed and self-interest, which are the cause of individual and collective suffering. The early Buddhist texts explain about suffering and rebirth; all things and all lives, all events (except nibbana) arise depending on specific causes and conditions, which in their turn have also arisen dependent on causes and conditions. To solve environmental problems, it is helpful to let go the false nature of the self and the sense of 'I', 'mine' and 'me' and the resulting selfishness.

**Buddhist Ethical Principle of Eightfold Path**

Eightfold Path is said to lead to freedom from all suffering, emancipation from the cycle of being born, getting old, becoming sick and dying. One may say that the noble

[7]Hanh, T. N. (1998). The Heart of Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation. Sydney: Broad way Books.
[8]Hanh, T. N. (2000). "The Sun of My Heart." In *Dharma Rain: Sources of Buddhist Environmentalism*, edited by Stephanie Kaze, 83-91. Boston: Shambhala, Distributed by Random House.

eightfold path is nothing but the eight golden principles for human beings; this describes the way to end suffering and be compassionate for other. Eightfold path aims at promoting and perfecting the three essential of Buddha training and discipline, i.e., *Sila* (ethical conduct), *Samadhi* (mental discipline) and *Panna* (wisdom).

Right Speech, Right Action and Right Livelihood constitute ethical conduct or *sila*. This is builds on the vast conception of universal love and compassion for all beings, which affirms for the good of the many, for the happiness of the many. Right speech means abstaining from telling lie, divisive speech; harsh speech/ language and frivolous talk. This leads to right action. Living styles based falsehood has direct impact on environment. For example, most of the chemical companies publicize their environmental sensitivity; but in reality they dump toxic waste in the rivers and other water bodies, and pollute the natural environment putting human and other lives at risk. Right action means abstaining from killing, stealing and unlawful sexual misconduct or one may say abstaining from wrongful conduct through the body. Abstaining from killing, stealing and unlawful sexual misconduct are related to human physical actions, which linked with Buddhist first three precepts.

Abstaining from killing affirms non-violence, which may be interpreted as restraining oneself from exploitation of natural resources and advocates a compassionate attitude towards nature. Abstaining from stealing means refraining from taking what is not given, which explain nature has elements like forest, river, mountain, and sea that are not given to anyone particularly but to all forms of life and they are not being taken for one's own satisfaction at the expense of other living beings. Abstaining from sexual misconduct warns against physical misuse of nature similar to misconducts against women. The exploitation of the natural environment is violating the ecological order. Nature is partner to human beings, who therefore must foster a loving attitude towards the natural environment and other living beings.

Right effort, Right Mindfulness and Right Concentration refers to the second important training of mental discipline or *samadhi*. Right effort is enforced by mental energy. It can occur in either wholesome or unwholesome states. The same type of energy that energizes desire, envy, aggression, and violence can also fuel self-discipline, honesty, benevolence, and kindness.[9] Right Effort is about doing what one can, when one can, and because one can. When one apply effort to thinking about the changes one can make toward

[9]Chantana, Thongprayoon. (4-6 May 2009). "Buddhist Perspectives for Environmental Equilibrium." In *Buddhist Approach to Environmental Crisis* (194-208), paper presented at The International Buddhist Conference on the United Nations Day of Vesak Celebrations, Thailand.

green transformation (Right Thinking), then take action to make those changes (Right Action), that's Right Effort. Indeed, right effort affirms to generate compassion and loving kindness to all living beings.[10] Right mindfulness is the controlled and perfected faculty of cognition. It is the mental ability to see things as they are, with clear consciousness. Right mindfulness leads to the mental ability to sense, to feel, to perceive things, to have mental formations clearly with full consciousness.[11] Practice of this helps one to understand his physical, vocal and mental actions towards others. This directly helps to be compassionate and care of others like oneself. Right concentration refers to the development of a mental force that occurs in natural consciousness. Concentration is a focus of mind where all mental faculties are unified and directed to one selected object. With the power of concentration, we can look deeply into the environmental crisis and be aware of the feelings of greed or craving that is confronting and to stop the excessive holding and consumption of the resources.[12] These eightfold path directs one to develop in right way for needful consumption and production, which contribute to reduce the environmental problems.Right Understanding and Right Thought go to constitute *Panna* or wisdom. Right understanding affirms understanding of things as they are. The theory of four noble truths explains things as they really are. Its ecological interpretation would be understanding beauty of natural order. Destroying the ecological order out of greed of pleasant things generates environmental problems. Right Thought consists of three factors; *nekkhamma* (selflessness), *avyapada* (loving-kindness) and *avihimsa* (harmlessness). It denotes the thoughts of selfless renunciation or detachment, thoughts of love and thought of non-violence, which extended to all beings. Right thoughts will eliminate wrong thoughts and this environmental degradation will be controlled at source itself.

Training of these three essential teachings help to develop the temperance human behaviour and also help to develop compassion and loving kindness towards all living beings. Because 'nothing exits on its own' all are interdependent on each other. Thus, one should

[10] Kamble, Rahul K. (4-6 May 2009). "The Noble Eightfold Path: Buddhist Response to Environmental Degradation." In *Buddhist Approach to Environmental Crisis* (415-427), paper presented at The International Buddhist Conference on the United Nations Day of Vesak Celebrations, Thailand.

[11] Chantana, Thongprayoon. (4-6 May 2009). "Buddhist Perspectives for Environmental Equilibrium." In Buddhist Approach to Environmental Crisis (194-208), paper presented at The International Buddhist Conference on the United Nations Day of Vesak Celebrations, Thailand.

[12] Chantana, Thongprayoon. (4-6 May 2009). "Buddhist Perspectives for Environmental Equilibrium." In Buddhist Approach to Environmental Crisis (194-208), paper presented at The International Buddhist Conference on the United Nations Day of Vesak Celebrations, Thailand.

respect each other. Practice of these eight ethical principles promote the *kusala kamma* and also promote the less consumption and less reproduction attitude.

## Conclusion

The eight fold path affirms the right way to lead our lives, which generate absence of harming or violence and compassion towards all beings. In Buddhism whether an action is right or wrong is determined by the agent's motivation and intention, which paved the way to that action. Therefore, taking personal responsibility with right motivation and intention toward an environment friendly solution is important. By minimizing the physical misdeeds one may be able to purify both the body and mind, and that will result in well-being of all – human beings, other living beings, and nature.

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*World Wildlife Fund (WWF), Rising temperatures, (July 7, 2015; http://wwf.panda.org/about_our_earth/about cc/problems/rising_temperatures/).*

# Right to Life of an Unborn: Practice of Abortion in South Korea from a Buddhist Standpoint

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## Introduction

Intentionally ending the life or development of a foetus is called: abortion. Spontaneous abortion and induced abortion are two types, where spontaneous refers to a miscarriage, and induced abortion is a procedure performed by a licensed physician when there is a possibility of danger to the life of the mother. Buddhist tradition rejects the practice of abortion; it believes abortion is the deliberate destruction of an innocent human life.

Buddhism was introduced in Korea[103]from China in the late 4th century AD when monk *Sundo* arrived under the order of the former King of Chin of China (Tedesco 1999, 124).[104] Buddhism combined with the indigenous Shamanism[105] (Duc 1997) before emerging on a larger platform. In late 14th century Confucianism replaced this tradition. Presently, Buddhism in Korea is the second largest religion after Christianity. In the year of 2010 religious statistics estimates that 22.9% of the population are Buddhist, 29.4% are Christians; both Catholics and Protestants, and 46.4% population of South Korea did not claim any religion.[106]

An estimate shows about three hundred forty thousand (340,000) abortions are being done each year, although one parliamentarian suggested that there may be as many as 1.5 million abortions performed each year in South Korea.[107] Abortion in South Korea is technically illegal, except under a certain circumstances: to save the life of the mother, in an instance of rape or incest, foetal impairment, or other socio-economic reasons. It has been shown that "Korea's birth rate is the second lowest in the world: 1.19 births per woman and some Korean researcher's fear that their very survival as a nation is in doubt[6]", because of the ongoing unethical practices of abortion. The practice of abortion has been studied only for family planning policy and population control, is not sufficient.

Buddhist tradition does not have any central authority to provide guidelines to solve problems in moral dilemmas of abortion. No international organizations or colleges for medical practitioners, serve to formulate policies for healthcare professionals. However, in Buddhism there are certain basic moral values that are virtually accepted by all schools and sects. One may engage here to justify practices of 'abortion' or 'no-abortion'; but the debate on abortion from the perspective of Buddhism would remain incomplete if we do not highlight its relevance to contemporary Korean society - therefore, the need exists to reinterpret central moral values to deal with new bioethical challenges.

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[103] At that time the Korea was divided into three kingdoms: Koguryo, Paekje and Shilla.
[104] Tedesco Frank, "Abortion in Korea." Buddhism and Abortion, ed. Keown, (Honolulu: University of Hawai'i Press, 1999), 121-156.
[105] Shamanism is the ancient religion of animism and nature-spirit worship. It is based on the belief that human beings as well as natural forces and inanimate objects all possess spirits.
[106] Online Source, Cited 17 June 2015 Available from: http://www.globalreligiousfutures.org/explorer/custom#/?subtopic=15&countries=South%20Korea&chartType=bar&data_type=number&year=2010&religious_affiliation=all&age group=all&pdfMode=false
[107] Shim Sang-Duk, Terminating Koreas Abortion Culture [Online] (2009 [Cited 27 June 2014]); Available from: http://www.mercatornet.com/articles/view/terminating_ koreas_abortion culture#sthash.8SL3ict0.dpuf. [6] Ibid

There are textual evidences on the availability of this practice which highlights need to bridge the gap between the moral virtues of Buddhist traditions and contemporary bioethical problems. Buddhism considers abortion as an intentional killing, its practice is prohibited and a highly punishable offence. Practice of this directly goes against the paramount virtue '*ahimsa*'. Despite all these religious impositions, the practice of abortion is highly prevalent in South Korea possibly due to transformations of old mind-set towards a progressive secularism.

**Abortion and Buddhist Texts**

*Gabbhapatana* (*gabbha* means womb and *patana* means bringing to fall) is denoted for abortion in *Pali* language. In the Buddhist literatures, abortion understood as an intentional killing of an embryo or fetus. It rejects the practice of abortion because it believes that abortion is a deliberate destruction of life and practice of this directly goes against the Buddhist principle *ahimsa.*[108] *Ahimsa* does not approve killing. It avoids killing of a living being. One should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak (*Suttanipata*, II: 14; cited in Sebastian 2005, 228).[109] In *Mahakhandhaka* of the *Mahavagga,* instructions are given for monks and nuns "An ordained monk should not intentionally deprive a living thing of life, even if it is only an ant. A monk who deliberately deprives a human being of life, even to the extent of causing an abortion, he becomes no longer a follower of the Buddha. As a flat stone, broken apart is something which cannot be put back together again, so a monk who has deliberately deprived a human being of life is no longer a follower of the Buddha. This is something not to be done by you as long as life lasts…", (*VinayaPitaka* I: 97; cited in Keown 1995, 93).[110] The elimination from the *Sangha* was cited a punishment for the monks and the nuns for advocating abortion. The *Petavatthu* says "… my husband was angry and married another wife, and when she became with child, I medicated evil against her. …I, with mind corrupted, caused the fall of her unborn child. This fell in the third month, foul and bloody." (*Petavatthu*, 1.7; cited in McDermott 1999, 160).[111] Rivals between co-wives were primarily cause to have abortion during the time of Buddha. Few stories are cited in *Jatakas,* which says "the queen of king *Bimbisara*, resorted to having her womb massaged and heated by steam in order to cause the death of the unborn child." This shows the prevalent method for abortion practices. From the above cited references one may articulate that abortion in the canonical texts mentioned as a karmic retributions.[112] *Samkicca Jataka* says that, those who oppress the weak and those who are guilty of abortion are reborn in the great Buddhist hell; *Mahaniraya* there flows a great caustic river known as Vetarani[113] and one cannot escape from its cutting water.[114] This *Jataka* refers to the karmic punishment of abortion and the seriousness of act as an offense. Apart from this it says that the early Buddhism shows the reason for seeking

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[108] The word Ahimsa comes from the desiderative form of the Sanskrit verb root 'han' with the negative prefix 'a' and its means non-killing. Though it sounds negative, Ahimsa has a positive meaning. It means positive love in the form of Karuna and maitri towards all being (See footnote of Sebastian 2005, 228).

[109] Sebastian C. D., "The Code of Pancasila in Buddhism," Jnanatirtha: International Journal of Sacred Scriptures, 2 (2005):

[110] Keown Damien, Buddhism & Bioethics, (New York: St. Martin's press, 1995), 93.

[111] McDermott James P., "Abortion in the Pali Canon and Early Buddhist Teaching," Buddhism and Abortion, ed. Keown (Honolulu: University of Hawaii's Press, 1999), 157-182.

[112] McDermott James P., "Abortion in the Pali Canon and Early Buddhist Teaching," Buddhism and Abortion, ed. Keown (Honolulu: University of Hawaii's Press, 1999), 157-182.

[113] Vetarani river waters are bitter and sharp as razors. It is also mention that those who enter it are slashed up by sword and similar sharp weapons standing hidden along the river bank (Sutta Nipata Commentary, ii, 482, cited in McDermott 1999, 157).

[114] McDermott James P., "Abortion in the Pali Canon and Early Buddhist Teaching," Buddhism and Abortion, ed. Keown (Honolulu: University of Hawaii's Press, 1999), 157-182.

abortion was extrametrical affairs, preventing inheritances and domestic rivalry between co-wives etc.[115] However in the contemporary Korean society, practice of abortion is increasing by the willingness of the doer and the seeker.

**When Does Life Begin?**

For the last few decades, 'the question when does an individual life begin?' has been the central issues of abortion debate. It is questionable to decide the point from where a thing is called a person and from where it is not a person. Different traditions and present scientific research describe it in their own way. The Buddhist tradition says human life begins when the fertilized egg is conceived in the mother's womb, i.e., human life starts at conception.[116] "Monks, it is at the conjunction of three things that there occurs the descent of an intermediate-being into the womb. If the parents come together in union, but it is not the mother's proper season, and the intermediate being is not present, then there will be no conception. If the parents come together in union and it is the mother's proper season, but the intermediate being is not present there will be no conception. But when the parents come together in unison, it is the mother's proper season and the intermediate being is present, then on the conjunction of these three things the descent of an intermediate being will take place. Then monks, the mother for nine or ten months carry the fetus in her womb with great concern for her heavy burden." [117] The *Mahatanhasankhaya-sutta* says the process of fetal development and the cause and conditions are (i) intercourse must take place (union of sperm and egg) (ii) the mother's fertile period and (iii) arrival of consciousness (*gandhabba*). "Human being means: from the mind's first arising, from the time of consciousness becoming first manifest in a mother's womb until the time of death, here meanwhile he/she is called a human being." (Vinaya Pitaka, III, 73; cited in Damian 2010, 131).[118] Hence Buddhism regards embryo as a human person from the very moment of conception, therefore abortion is considered as the termination of innocent human life.

Buddhism advocates a pro-life position on abortion. It argues that practice of abortion cannot be morally justified, because: it is a wrong deed. Life starts at the moment of conception and therefore destroying an early life is equal to destroying the life of a mature an individual being. Pro-life acknowledges that, destroying an early human life is morally wrong. Buddhism opposes the practice of abortion on the basis of moral conduct '*ahimsa*'. The word *ahimsa* means non-killing or not-destroying life. Mahatma Gandhi, an exponent of ahimsa, was in love and compassion for all.[119] Despite the principle of '*ahimsa*', the teaching of *Karma* also makes abortion equally unacceptable. *Karma,* the action; tis concerned with ethical implications of Buddha's teachings and denotes the consequences of moral behavior.[120] Buddhism have the five precepts (*pancasila*), the eight precepts (*astangasila*), the ten precepts (*dasasila*), the ten good paths of action (*dasakusalakarmapatha*) and the monastic code (*pratimoksa*) as main sets of precepts.[121] Breaking these precepts may cause an unfavorable rebirth. Buddhist tradition argues that

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[115] Keown Damien, Buddhism & Bioethics, (New York: St. Martin's press, 1995), 93.
[116] Lecso Phillip A., "A Buddhist View of Abortion," Journal of Religion and Health, 26.3 (1987): 214-218.
[117] Majjhima Nikaya, i. 256
[118] Damian Constantin-Iulian, "Abortion from the Perspective of Eastern Religious: Hinduism and Buddhism," Romanian Journal of Bioethics, 8.1 (2010): 124-136.
[119] Stephens Moira, Christopher Jordens, Ian Kerridge, and Rachel A. Ankeny, "Religious Perspectives on Abortion and a Secular Response," Journal of Religion and Health, 49.4D (2010): 513-535.
[120] Prebish Charles S. & Keown Damien, Buddhism: The E-book, (Journal of Buddhist Ethics Online Books, Ltd, 2006, 20).
[121] Ibid

human fetus is an innocent and therefore it is wrong to kill a fetus. It is the central argument of pro-life position of abortion. Therefore, practice of abortion is an intolerable act.

**Practice of Abortion in South Korea**

Everyone has the right to life, liberty and security.[122] You have the right to live, and to live in freedom and safety.[22] This right shall be protected by law. No one shall be arbitrarily deprived from his life.[123] Both the declarations show that, the right to life is inherent in a person. To save the life of a woman, to preserve a woman's health both physical and mental, in case of rape or incest, case of fetal impairment, for economic and social reasons, and on - these seven grounds on which abortion is distinguished are permitted in the United Nations declaration, particularly in the world abortion policy 2013.[124] In the declaration of Geneva 1948, which was adopted by the world medical association, states that 'I will maintain the utmost respect for human life, from the time of conception'.[125] In the light of this description we can make an attempt to understand abortion as a method to preserve life rather than a method to destroy life.

Korea was the third country after Pakistan (1953) and India (1958) to adopt an explicit population control policy in 1961.[126] The government was convinced that without a proper population control policy it would be impossible to achieve economic development within a short period of time.[127] In fact, from the early 1960s to the late 1990s, the Korean government encouraged women to get abortions to prevent overpopulation; however, at present the authority no longer encourages abortions nor enforces the abortion laws.[128] A program was adopted by South Korea in 1961 to reduce the average number of child births per family and now it observes that the present birthrate in South Korea is the second lowest in the world (1.19 births per woman). Abortion is illegal under Korean criminal code 1953, except in certain compassionate circumstances. The Maternal and Child Health Law passed in 1973, set out conditions in which abortion could be performed[129], within 28 weeks of pregnancy 'to save the life of mother', 'to preserve both physical and mental health', 'in case of rape or incest', 'in the case of fetal impairment', etc. [130] There are certain punishments for illegal abortions in Korea. If a woman did not qualify for one of the listed conditions, the punishment for undergoing an abortion is up to a year in prison and two million Won fines. A doctor who performed an abortion in the absence of the above conditions could be punished up to two years in prison, if there was no injury to the woman operated on. If the woman gets injured during abortion, the doctor may get imprisoned for three years. If the woman dies the doctor could be jailed up to five years. Furthermore, the doctor can lose his or her medical license

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[122] Article 3, Universal Declaration of Human Rights, [Online (Cited 27 June 2015)]; Available from: http://www.un.org/en/documents/udhr/. [22] Ibid

[123] Article 6.1, International Covenant on Civil and Political Rights, [Online (Cited 27 June 2015)]; Available from: http://www.claiminghumanrights.org/right_to_life_definition.html.

[124] Online Source, Cited 17 June 2015 Available from: http://www.un.org/en/development/desa/population/publications/pdf/policy/WorldAbortionPolicies2013/WorldAbortionPolicies2013_WallChart.pdf

[125] WMA Declaration of Geneva, 1948, Online Source, Cited 17 June 2015 Available from: http://www.wma.net/en/30publications/10policies/g1/.

[126] Tedesco Frank, "Abortion in Korea." Buddhism and Abortion, ed. Keown, (Honolulu: University of Hawai'i Press, 1999), 121-156.

[127] Ibid

[128] Wolman Andrew, "Abortion in Korea: A Human Rights Perspective on the Current Debate Over Enforcement of the Laws Prohibiting Abortion," The Journal of International Business and Law, 9.1 (Spring 2010): 153-174.

[129] Tedesco Frank, "Abortion in Korea." Buddhism and Abortion, ed. Keown, (Honolulu: University of Hawai'i Press, 1999), 121-156.

[130] Kang, Jane. [Online October 14, 2013], (Cited, 21 July 2014 "To Abort or Not to Abort: That is the question in South Korea," Voice in Bioethics Leave a comment, Available from: http://voicesinbioethics.org/2013/10/14/

for up to seven years for performing an abortion[131]; however, abortion is easily accessible in South Korea despite the legal prohibition, because a large number of physicians are willing to perform and officially reluctant to enforce the law.[132] Korea has been called an 'abortion paradise' by some social activists and researchers and rampant abortion seems to have become a part of the accepted cultural pattern of Korea.[133] In 2009, the abortion law was revised and the deadline for a legal abortion is changed from 28 weeks to 24 weeks[134], and abortion is prohibited under all circumstances after 24 weeks. Despite all these facts practice of abortion is very prevalent in South Korea. The reasons for the practices of abortion in Korea are many and complex. Lack of societal acceptance of effective contraception; Korean women use the coitus interruptus or the rhythm methods for birth control, which are generally less effective than condoms or hormonal treatment. Birth control pills have not yet achieve significant market exposure and are highly mistrusted by Koreans. The Koran Institute of Criminology conducted a survey in 1990 and acknowledged that 'abortion rates among Buddhists are as high as the rest of the population of South Korea.[135] Again, abortion is tantamount to killing which is against the teaching of Buddha in the very first precept.

**Buddhist understanding of Abortion**

Buddhism has pro-life position on abortion. Despite this, today we have a prochoice position due to lack of knowledge. This position mainly flourished in the western countries and from the last four decades pro-choice position becomes very popular with the rise of feminist movements by Judith Jarvis Thomson, who claims that the fetus is an innocent human being and a woman has a right to choose what happens to her body.[136] Supporters of pro-choice activists believe that, women should have the right to choose whether to carry a baby or not, includes the right to end an unwanted pregnancy.[137] They advocate that an unborn human being has a right to life, but this right does not entail that the child in the uterus is morally entitled to the use of the mother's body.[138] In Buddhist canonical works it is cited that an individual life starts at the very first moment of conception, where human body gradually develops along with consciousness; therefore, one is not entitled to take unborn human life.

The practice of abortion is dominant among the Buddhists and prevalent in the entire Korean society in general; for example, the *Mizuko Kiyo* or fetus memorial service for both spontaneous and induced abortion is widespread in Japan. Similar practice, *yingling gongyang* is found in contemporary Taiwan and China. In South Korea practices, sex-selective abortion is very common. Practicing abortion is illegal in Korea, China, and Taiwan, except in Japan. To deal with such moral dilemmas of pro-life and pro-choice, one may interpret the *Kalamasutta* or *Kesamuttisutta* or *Kesaputtiyasutta* to describe nature of moral actions. The Kalamas were confused as to which doctrine to accept and

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[131] Wolman Andrew, "Abortion in Korea: A Human Rights Perspective on the Current Debate Over Enforcement of the Laws Prohibiting Abortion," The Journal of International Business and Law, 9.1 (Spring 2010): 153-174.
[132] Kang, Jane. [Online October 14, 2013], (Cited, 21 July 2014 "To Abort or Not to Abort: That is the question in South Korea," Voice in Bioethics Leave a comment, Available from: http://voicesinbioethics.org/2013/10/14/.
[133] Tedesco Frank, "Abortion in Korea." Buddhism and Abortion, ed. Keown, (Honolulu: University of Hawai'i Press, 1999), 121-156.
[134] Kang, Jane. [Online October 14, 2013], (Cited, 21 July 2014 "To Abort or Not to Abort: That is the question in South Korea," Voice in Bioethics Leave a comment, Available from: http://voicesinbioethics.org/2013/10/14/
[135] Tedesco Frank, "Abortion in Korea." Buddhism and Abortion, ed. Keown, (Honolulu: University of Hawai'i Press, 1999), 121-156.
[136] Singer Peter, Practical Ethics: Second Edition (Cambridge: Cambridge University Press, 2011), 132.
[137] Sandra M. Alters, Abortion an Eternal Social and Moral Issue: Information Series on Current Issues (Taxes: Information Plus, 2012), 1.
[138] Patrick and Robert, "The Wrong of Abortion," Contemporary Debates in Applied Ethics, ed. Andrew I. Cohen and Christopher Heath Wellman (Oxford: Blackwell Publishing, 2005), 13-26.

Buddha says, "O Kalamas, do not accept anything on mere hearsay (*anussava*). Do not accept anything by mere tradition (*parampara*). Do not accept anything on account of rumours (*itikira*). Do not accept anything just because it accords with your scriptures (*piṭaka-sampadana*). Do not accept anything by mere supposition (*nayahetu*). Do not accept anything by mere inference (*takkahetu*). Do not accept anything by merely considering the appearances (*akaraparivitakka*). Do not accept anything merely because it agrees with your preconceived notions (*ditthinijjhanakkhanti*). Do not accept anything merely because it seems acceptable (*bhabba-rupa*). Do not accept anything thinking that the ascetic is respected by us (*samaṇo me guru*). But when you know for yourselves these things are immoral (*akusala*), these things are blameworthy (*savajja*), these things are censured by the wise (*vinnu-garahita*), these things when performed (*samatta*) and undertaken (*samadinna*), conduce to ruin (*ahita*) and sorrow (*dukkha*) then indeed you reject them. When you know for yourselves these things are moral (*kusala*), these things are blameless (*anavajja*), these things are praised by the wise (*vinnuppasattha*), these things when performed and undertaken, conduce to well-being (*hita*) and happiness (*sukha*) then do you live and act accordingly."[139]

It is not clear though, how can one know if something is moral or immoral? Buddha says, when in a moral dilemma, we should decide by ourselves. Everyone has got a basic moral intuition or the capacity to know what is good and what is bad. More clearly what is conducive to ruin (*ahita*) and sorrow (*dukkha*) is bad and what is conducive to well-being (*hita*) and happiness (*sukha*) is good. While following the basis precepts of moral conduct, one may indulge in the practice of abortion where there is an intention to achieve the best outcome, when in cases of: 'to save the mother life', 'rape and incest', 'fetal impairment', etc., as previously mentioned. In the case of rape, there is high possibility of pregnancy without her will and this will be the catalyst for the cause of physical/mental sufferings. To remove the mental and physical trauma one can induce an abortion. If the mother's life is in danger by the pregnancy, one should prescribe abortion. Hence, in moral dilemmas, pertaining to abortion practices, one should follow [*rationally, reflecting back upon the Kalama Sutta*] the Buddhist middle-way to justify it.

**Conclusion**

Abortion is permitted in South Korea, during the seven instances mentioned above, as ethically and socially acceptable; but the prevalent practice of abortion is illegal if it is done for personal gain. 'With abortion, you are aborting the future', is sensible as the present abortion practice slogan, in South Korea. In central Buddhist philosophy, the practice of abortion is wrong; but, abortion may be justified on the basis of compassion when there is the motivation to save the mother's life. Government and non-governmental anti-abortion organizations are formed on the objective to end all abortions, except for those that are needed to save the mother's life. Abortion may be allowed where the intention is compassionate and the act achieves the best outcome for all concerned.[140] Keown, Harvey and the Dalai Lama advocate that abortion is prohibited in the classical textual view, but should be allowed by modern-law, on the ground of compassion.

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[139] Narada Mahathera, The Buddha and His Teachings (Taipei, Taiwan: The Corporate Body of the Buddha Educational Foundation, 1998), 213, citing Anguttara Nikaya vol. I, Kindred Sayings, part I

[140] Keown Damien, "Introduction," Buddhism and Abortion, ed. Keown (Honolulu: University of Hawai'i Press, 1999), p. 1-9.

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